THE PEOPLE'S WORSHIP,

AND PSALTER.

THE PEOPLE'S WORSHIP,

AND PSALTER.

A COMPLETE ORDER OF SERVICE FOR THE MORNING AND EVENING WORSHIP OF CHRISTIAN CONGREGATIONS.

PREPARED BY

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AND

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Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

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Introduction.

THE aim of this order of SERVICE is to provide the people of our churches with a natural and an elevated expression of public worship.

It is not presented as an innovation. Each Congregation already has its order, written or unwritten, and many orders are more elaborate than this. Most of them, however, are confessedly unsatisfactory. Their faults are: —

1. Their lack of naturalness. This is not surprising when one reflects how hastily they are often thrown together, with an eye for expediency rather than for spiritual meaning, copying stray features from here and there without reference to their origin and proper place.

2. The fact that they are often constructed for effectiveness of display, under the suggestions of the choir-master, who sometimes may prove a misleading master of worship.

3. The fact they have not adequately recognized that public worship ought always to be the People's Worship. The exercises previous to the sermon should not be considered as "preliminaries," a kind of introduction to the Sermon, — but Worship; the people's word to God, as the sermon expresses God's word to the people. Here the ordinary Sunday service is at fault. It seems to have been conceived in a forgetfulness that an order of service ought to be primarily a natural and familiar vehicle in which the people can express their feelings to God, and with the notion that the exercises are primarily an agency through which the people are to be acted upon by minister and choir. This is also a fatal error in the Roman Catholic service.

These are the leading blemishes in most of our modern orders of service. Few are contented with them. They are ornate and

varied and long enough; but they are bewildering both because of their frequent changes, and of their remoteness from any familiar form of devotion either of the closet or of the prayer-meeting. Devout Christians who have gone to the house of God to worship, and have felt themselves disappointed, have grown weary of services which depend for their effectiveness upon the minister's mood or personal power, and upon the choir's performances. Ministers, in multitudes, have realized what spiritual opportunity is being lost every Lord's Day in the inadequacy of the ordinary service, and have wished for some order which might avoid the above faults, and afford the people a simple and natural expression of their worship.

Numerous attempts, on a limited scale, have been made for the accomplishment of this purpose. But most of them, though excellent within their scope, have failed to win general acceptance, largely because they have not recognized the instinctive fondness which a regular Congregation has for regularity of exercises. Of course there should be margin for some variation; we want no inflexibility like that of the Episcopal Prayer-book. Yet it is natural for us to want certain general grooves for our devotion; we are disturbed by not knowing what to expect when we attend public worship.

This little service-book is a reverent attempt to offer to Christian Congregations an Order which embodies the following characteristics: —

1. It has, first of all, sought naturalness. It has endeavored to seize upon the class of Scriptural passages which are most familiar in the prayer-meeting and in the personal experience of the Evangelical believer. It has sought to compass the chief phases of the believer's relation to God, and to express, with a natural sequence, in public the familiar thoughts of the closet.

2. It has sought to dethrone the spectacular and display element which finds too large a place in much of our modern public service. The choir has a place of no less importance than before, but its voice is to fall unobtrusively into the trend of the people's worship, and to assist in expressing the people's thought rather than to divert it by an unexpected effect. The function of the choir is exalted, and its opportunity enlarged, while its *personnel* is more retired.

3. This Order has aimed to express the people's worship. In this service less depends on the minister's personality; more, on his desire to assist the people to worship. The preaching and his manner of conducting the service will give to his personality sufficient opportunity; it is the personality of the people which is here accented.

4. Very little that is entirely new is suggested; and what is new may remain unused without serious detriment to the significance of the service. The aim has been rather to re-arrange existing usages so as to secure the above desiderata of naturalness, spirituality, and emphasis of the people's part. A few venerable forms, to be found in most of our hymnals, although hitherto seldom used, are suggested because of their simple grandeur and their exalted spirituality above most of our modern productions. They originated in the Primitive Church, and are the property of no one denomination, but belong to the whole Body of Christ. They have stood the test of time, and the people have never wearied of them.

The authors put forth this offering in the belief that it is timely. There is a growing demand for a people's worship which shall be both natural and spiritual. The Church of the Apostles had nothing else. Responsive psalms, general hymns, general prayers, general responses by all, made up the early worship. The Papacy gradually silenced the people's voice, and substituted pageantry by priest and choir. The English Reformers made their first struggle to win back worship for the people. The American Puritans, rejecting the English liturgy as still too ritualistic, nevertheless stoutly maintained, in general psalm, in requests for prayer, in reverent standing during prayer, and in final response, the people's privilege in public worship. It was the successors of the early American fathers who allowed choirs and artistic singers and great organs to take away again, like the Papacy of old, the people's voice, and finally to leave us with the present elaborate, but changeful and often unmeaning, patchwork style of service.

So, not with haste, but after prolonged and careful study of the history and meaning of the various forms of Christian worship; not as hostile innovators, but rejoicing in all the steps already taken towards a true utterance of the people's devotion; not as heralds of any untried and undesired fashion of service, but as

endeavoring to express the scriptural idea of spiritual worship by "all the people" in familiar forms of modern usage; and finally, with no disrespect for the past, but in affectionate harmony with the Evangelical faith delivered to us from the fathers, the authors devoutly put forth this book of worship.

They are conscious that it is not without defects, although it has been the work of years, and has been retained for revision many months since its completion. Yet its defects are believed not to be serious, but likely to be obscured by a brief use. It is set forth in the belief simply that it will prove a true enrichment to existing methods, and in the trust that it will assist to profounder devotion and higher enjoyment of soul in the house of the Lord.

EXPLANATORY NOTE.

WE have spoken of the meaning which ought to underlie an order of worship. It will be well to call attention to the presence and position of several salient features of this service.

Divine service always involves two elements, — the approach of the people to God, and the message of God to the people. In the order here submitted, these two parts are presented in succession. Under the heading "Devotion" are found the songs of praise, the confession of sin, the prayers of the people, and other acts in which they make their address to God. In the second part, under the heading "Instruction," will be found the commandments spoken of old, the teachings of Scripture, and the sermon of him who speaks in the name of God.

Preference is given to the "Holy, holy, holy," as the opening doxology, for two reasons: (1) it is followed by the Confession of Sin, and as a recognition of the holiness of God it naturally leads the way to a recognition of the sinfulness of the human heart; (2) the music is less labored and more inspiriting than "Old Hundred."

In all private prayer the first instinct is confession. Therefore confession should be a feature, and always a feature of public worship. Praise is not quite natural until the worshipper is in some way reminded that he is under no condemnation. Indeed,

the Lord's Prayer is more fully entered into, if, instead of uttering it thoughtlessly at the beginning of the service, the worshipper is prepared for it in heart by confession, and acceptance of grace. The two confessions (morning and evening) have been arranged from the scripture texts most endeared by use and experience to Evangelical congregations.

The "Glory be to the Father," etc., rightfully belongs at the end of the psalm. There is where it was born in the Primitive Church. The early Christians wished to remind themselves and others that they interpreted the psalms in the light of the glorious Trinity.

The "Venite" has for ages been the opening morning prayer of Christian congregations. It is peculiarly adapted to this purpose, and ought to have a frequent use in our worship of praise. The "Te Deum" and the "Gloria in Excelsis" are venerable hymns of the Early Church, and for stateliness and uplifting power ought to be familiar in our modern worship.

The Creed, which is inserted for optional use, is seen to differ slightly from the ordinary phrasing. It is not called the Apostles' Creed, because there is no true Apostles' Creed. There is no authentic original; it has existed in various forms; it was changed to meet the changing aspects of faith in several successive centuries. The changes here introduced are therefore not without precedent; they remove the need for any preliatory note regarding phrases at which many stumble; and they so broaden the old symbol, moreover, that no Evangelical believer can scruple to use it.

Why should not God's commands in both Old and New Testaments have a stated place in our worship? They are here given a regular position in both morning and evening service in the faith that greater familiarity with the divine precepts will issue in a wider obedience to them. Great variety, it will be noticed, is given in their selection.

The sermon is but the elucidation of God's word to us. In order that this close connection may not be forgotten by the people, the two are placed in conjunction. To divide them by a hymn is meaningless; the only reason a hymn is ever put there is because it seems a convenient place to interject one. In this service, other places quite as convenient for the hymns are provided under the general head of Devotion; so that the natural relation of sermon to Scripture may have nothing to obscure it in the minds of the people.

After the Scripture lesson, however, and before the sermon, may be sung with good reason the single line "Glory be to Thee, O God." This exclamation was customary in the primitive Church, in recognition of the inestimable gift of God's revelation of himself in the Scriptures.

Other illustrations of the effort to arrive at naturalness of worship will be evident as the service remains in use.

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The Morning Worship.

I.

Devotion.

THE CALL TO WORSHIP.

Let the Minister begin the service by reading one or more appropriate Scriptures.

THE MORNING DOXOLOGY.

Let all the People commence the worship in the following doxology:

All the People standing.

Holy, holy, holy, Lord God Almighty:
Early in the morning our song shall rise to Thee;
Holy, holy, holy, merciful and mighty,
God in three persons, blessed Trinity.

Or, if preferred, may be sung:

Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host:
Praise Father, Son, and Holy Ghost.

A SCRIPTURAL CONFESSION.

Let Minister and People then unite in this Confession:

All the People still standing.

Minister: If we say that we have no sin we deceive ourselves, and the truth is not in us.

People: If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (John i. 8, 9.)

Minister: Him that cometh unto me I will in no wise cast out. (John vi. 37.)

People: For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.

Minister: Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. (Heb. iv. 15, 16.)

Minister and People. Have mercy upon me, O God, according to thy lovingkindness; according to the multitude of thy tender mercies blot out my transgressions. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise. Create in me a clean heart, O God: and renew a right spirit within me. (Ps. li. 1, 10, 17.)

Minister: God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. (John iii. 16.)

People: Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. (Rom. v. 1.)

Minister and People:

Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done in earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts as we forgive our debtors.
And lead us not into temptation,
But deliver us from evil:
For thine is the kingdom and the power and the glory, forever. Amen. (Matt. vi. 9-13.)

An Anthem of Praise may here be sung by the Choir.

A SELECTION FROM THE PSALMS.

All the People standing.

The Psalm is to be read responsively between the Minister and the People. At the end of the Psalm should be sung:

Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end: Amen.

If desired, a brief Scripture Lesson of Praise may here be read by the Minister. Passages like the following are suggested: Ps. xxiii., c., cl.; Luke i. 46-55; Rom. viii. 35-39; Rev. iv. 8-11; v. 8-14.

A HYMN OF PRAISE.

All the People standing.

The hymn is to be sung by all the People. Unless a special hymn is announced by the Minister, either the "We praise Thee, O God" (page 36), or the "O come, let us sing" (page 38), will be chanted by the Choir and the People.

A CREED.

All the People still standing.

At the close of the hymn (unless the hymn has been the "We praise Thee, O God," which is in itself a creed), MAY *be repeated by the Minister and People the following Creed:*

I believe in God the Father Almighty,
Maker of heaven and earth;

And in Jesus Christ his only Son our Lord:
Who was conceived by the Holy Ghost;
Born of the virgin Mary;
Suffered under Pontius Pilate;
Was crucified, dead, and buried;
The third day he rose from the dead;
He ascended into heaven,
And sitteth at the right hand of God the Father Almighty;
From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost;
The Church of the Living God;
The Communion of saints;
The Forgiveness of sins;
The Resurrection of the dead;
And the Life Everlasting. Amen.

THE GENERAL PRAYER OF THE PEOPLE.

Let the uttered prayer of the Minister be the prayer of all the People. The Minister MAY *close this prayer with the Pauline Doxology:*

Now unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Jesus Christ throughout all ages, world without end. — (Eph. iii. 20, 21.)

To which let all the People say the AMEN.

At the close of the prayer, a response may be sung by the Choir, if desired.

THE OFFERINGS OF THE PEOPLE.

The gathering of the Offerings should be preceded or followed by a brief prayer of dedication During the gathering any Scripture relating to giving may be read or sung. But if desired, the offerings may be gathered after the Sermon.

A HYMN OF FAITH AND CONSECRATION.

Let all the People sing the hymn. At the conclusion of this part of the Service the week's Announcements may be made.

II.

Instruction.

Either the Commandments, or the Law of Love, or the Beatitudes should be read as part of the Morning Instruction.

THE COMMANDMENTS.

If the Commandments are used, the Minister should read the Ten, and then the Two Great Commandments, the People saying or singing the responses.

And God spake all these words, saying, I am the Lord thy God;

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blest the Sabbath day, and hallowed it.

All the People: Lord, have mercy upon us, and incline our hearts to keep these laws.

V. Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's. (Ex. xx. 3–17.)

All the People: Lord, have mercy upon us, and incline our hearts to keep these laws.

Jesus said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets. (Matt. xxii. 37–40.)

All the People: Lord, have mercy upon us, and write all these thy words in our hearts, we beseech Thee.

Or this,

THE LAW OF LOVE.

The Minister may read these Commands of the Lord Jesus, the People saying or singing the last of the above responses.

Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil. For verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled. Whosoever, therefore, shall break one of the least of these commandments, and shall teach men so, shall be called the least in the kingdom of the heavens: but whosoever shall do and teach them, the same shall be called great in the kingdom of the heavens. (Matt. v. 17-19.)

And Jesus said: The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

And the second is like, namely this, Thou shalt love thy neighbour as thyself. (Mark xii. 29-31.)

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. (John xiii. 34, 35)

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets. (Matt. vii. 12.)

All the People: Lord, have mercy upon us, and write all these thy words in our hearts, we beseech Thee.

Or this,

THE BEATITUDES.

The Minister may read the Beatitudes of the Lord Jesus, the People saying or singing, at the end, the "Blessing and honour."

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matt. v. 3-12.)

All the People: Blessing and honour, and glory and power,
Be unto Him that sitteth upon the throne,
And unto the Lamb, forever and ever. Amen.
(Rev. v. 13.)

THE SCRIPTURE LESSON.

THE SERMON OF THE MINISTER.

The Conclusion.

A HYMN.

This hymn may be sung by all the People, or by the Choir alone, or may be omitted altogether, if desired.

THE DISMISSAL.

At the end of the Minister's Benediction, let all the People, according to the Scripture usage, say AMEN.

The Evening Worship.

I.

Devotion.

THE CALL TO WORSHIP.

Let the Minister begin the service by reading one or more appropriate Scriptures.

THE EVENING DOXOLOGY.

Let all the People commence the worship in the following doxology:

All the People standing.

Holy, holy, holy, though the darkness hide Thee,
Though the eye of sinful man thy glory may not see,
Only Thou art holy; there is none beside Thee
Perfect in power, in love, and purity. Amen.

Or, if preferred, the following hymn of the Primitive Church may be used as an evening doxology:

Minister: Lift up your hearts.
People: We lift them up unto the Lord.

Minister: Let us give thanks unto our Lord God.
People: It is meet and right so to do.

Minister: It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God.

People: Therefore with Angels and Archangels,
And with all the company of heaven,
We laud and magnify thy glorious Name;
Evermore praising Thee, and saying:
Holy, holy, holy, Lord God of hosts,
Heaven and earth are full of thy glory:
Glory be to Thee, O Lord Most High. Amen.

A SCRIPTURAL CONFESSION.

Let Minister and People then unite in this Confession:

All the People still standing.

Minister: Behold the Lamb of God which taketh away the sin of the world. (John i. 29.)

People: All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. (Isa. liii. 6.)

Minister: Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. (Isa. lv. 7.)

Minister and People. O God, I acknowledge my trangressions, and my sin is ever before me. Wash me thoroughly from mine iniquity, and cleanse me from my sin. Cast me not away from thy presence, and take not thy Holy Spirit from me. Create in me a clean heart, O God, and renew a right spirit within me. (Ps. li. 2, 3, 10, 11.)

Minister: God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. (2 Cor. v. 19.)

People: There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. (Rom. viii. 1.)

Minister and People. Our Father which art in heaven,
Hallowed be thy Name.
Thy kingdom come.
Thy will be done in earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts as we forgive our debtors.
And lead us not into temptation,
But deliver us from evil:
For thine is the kingdom and the power and the glory, forever. Amen. (Matt. vi. 9-13.)

An Anthem of Praise may here be sung by the Choir.

A SELECTION FROM THE PSALMS.

All the People standing. *The Psalm is to be read responsively between the Minister and the People. At the end of the Psalm should be sung:*

Glory be to the Father, etc.

If desired, a brief Scripture Lesson of Praise may here be read by the Minister. Passages like the following are suggested: Ps. xxxiv. 1-4; cv. 1-3; cxxxiv.; cxxxv. 1-3; Phil. ii. 5-11; Rev. vii. 9-12; xix. 5-7.

A HYMN OF PRAISE

All the People standing. *The hymn is to be sung by all the People. Unless a special hymn is announced by the Minister, one of the following will be chanted antiphonally by the Choir and the People: either "Praise the Lord, O my soul"* (page 39), *or "Glory be to God on High"* (page 40).

THE GENERAL PRAYER OF THE PEOPLE.

Let the uttered prayer of the Minister be the prayer of all the People. The Minister MAY *close this prayer with the Apocalyptic Doxology:*

Unto Him that hath loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to Him be glory and dominion forever and ever. (Rev. i. 5, 6.)

To which let all the People say AMEN.

At the close of this prayer, a response may be sung by the Choir, if desired.

THE OFFERINGS OF THE PEOPLE.

These should be gathered as in the Morning Service.

A HYMN OF FAITH AND CONSECRATION.

Let all the People sing the hymn. At the conclusion of this part of the Service any Announcements may be made.

II.

Instruction.

Some portion of the New Testament precepts should be read as part of the Evening Instruction.

THE LAW OF CHRIST.

Minister: This is the work of God, that ye believe on Him whom he hath sent. (John vi. 29.)

People: I cried unto thee, Save me and I shall keep thy testimonies. (Ps. cxix. 146.)

Minister: Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. (Acts. xx. 35)

People: I will run in the way of thy commandments when Thou shalt enlarge my heart. (Ps. cxix. 32.)

Minister: Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. (Luke xii. 15.)

People: Incline my heart unto thy testimonies, and not to covetousness. (Ps. cxix. 36.)

Minister: Keep thyself pure. Fornication, and all uncleanness, let it not be once named among you, as becometh saints; neither filthiness nor foolish talking. For out of the abundance of the heart the mouth speaketh. (1 Tim. v. 22; Eph. v. 3, 4; Matt. xii. 34.)

People: Thy word have I hid in my heart that I might not sin against Thee. (Ps. cxix. 11.)

Minister: Putting away lying, let every man speak truth with his neighbour; for we are members one of another. (Eph. iv. 25.)

People: I hate and abhor lying, but thy law do I love. (Ps. cxix. 163.)

Minister: Let all bitterness and wrath and anger and clamour and evil speaking be put away from you, with all malice. And be ye kind one to another. (Eph. iv. 31, 32.)

People: Great peace have they which love thy law. (Ps. cxix. 165.)

Minister: But I say unto you, Love your enemies, do good to them that hate you, and pray for them which despitefully use you. As ye would that men should do unto you, do ye also unto them likewise. Condemn not, and ye shall not be condemned. Forgive, and ye shall be forgiven. (Luke vi. 27, 28, 31, 37.)

People: The earth, Lord, is full of thy mercy; teach me thy statutes. (Ps. cxix. 64.)

Minister: This is my commandment, That ye love one another, as I have loved you. (John xv. 12.)

People: I have gone astray like a lost sheep. Seek thy servant, for I do not forget thy commandments. (Ps. cxix. 176.)

Minister: Grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. (2 Pet. iii. 18.)

People: Thy righteousness is an everlasting righteousness, and thy law is truth. (Ps. cxix. 142.)

Minister: Now unto Him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy,

People: To the only wise God, our Saviour,
Be glory and majesty, dominion and power,
Both now and forever. AMEN. (Jude 24, 25.)

Or, instead of the foregoing Commandments, the Minister may read, if preferred, from the New Testament, any other passage, teaching what our Lord has commanded; as: Matt. v. 43-48; vi. 24-34; xxviii. 16-20; Rom. xii.; 1 Cor. xiii.; Eph. iv. 21-32; Col. iii. 1-17; 1 John iv. 7-21; etc. *At the conclusion of the passage should be sung:*

Search me, O God, and know my heart:
Try me, and know my thoughts:
And see if there be any wicked way in me,
And lead me in the Way Everlasting. (Ps. cxxxix. 23, 24.)

THE SCRIPTURE LESSON.

THE SERMON OF THE MINISTER.

The Conclusion.

A HYMN.

This hymn may be sung by all the People, or by the Choir alone, or may be omitted altogether, if desired.

THE DISMISSAL.

At the end of the Minister's Benediction, according to the Scripture usage, let all the People say AMEN.

Doxologies, Responses, and Chants

FOR THE FOREGOING SERVICE.

MUSIC ARRANGED BY WALTER J. KUGLER

I. MORNING AND EVENING DOXOLOGY.

Nicaea. J. B. DYKES.

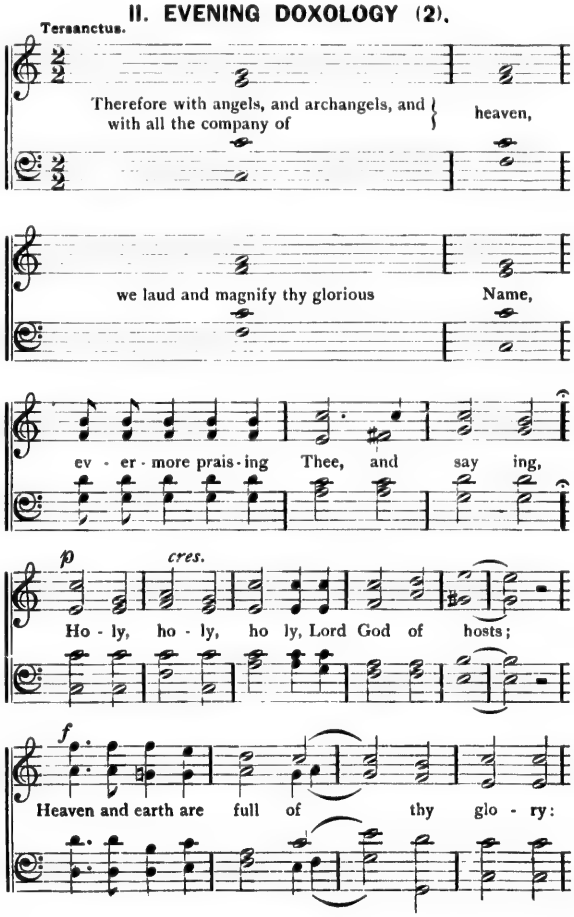
Morning. Ho - ly, ho - ly, ho - ly, Lord God Al - might - y!
Evening. Ho - ly, ho - ly, ho - ly, tho' the darkness hide Thee,

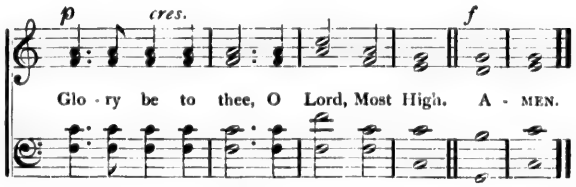
Ear - ly in the morn-ing our song shall rise to Thee;
Tho' the eye of sin - ful man thy glory may not see,

Ho - ly, ho - ly, ho - ly! mer-ci - ful and might - y!
On - ly Thou art ho - ly; there is none be - side Thee,

God in three persons, blessed Trini - ty! A - MEN.
Per - fect in power, and love, and puri - ty! A - MEN.

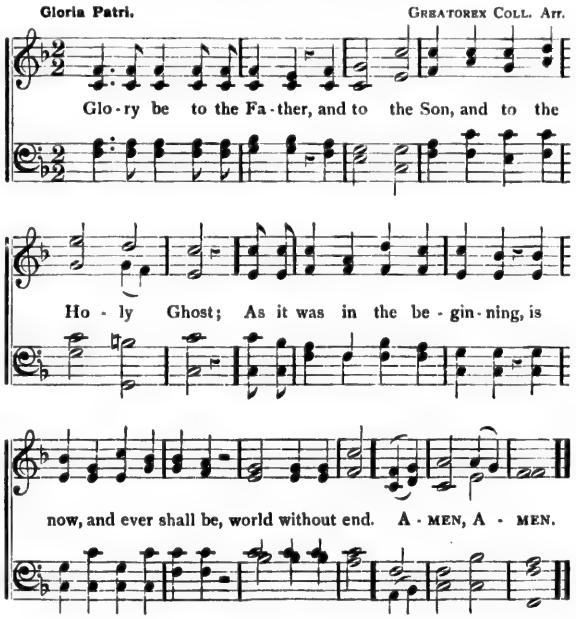
II. EVENING DOXOLOGY (2).





III. AFTER THE PSALM.

Gloria Patri. GREATOREX COLL. Arr.



NOTE. — If the chant form is preferred for these words, the music of No. v ("Blessing and honour," etc.) will be found to be an excellent substitute.

IV. AFTER THE COMMANDMENTS.

First Response.

Melody in the Tenor.

p slow *cres.* *dim.* STAINER.

Lord, have mercy upon us, and incline our hearts to keep these laws.

p

Second Response.

p

Lord have mercy upon us, and incline our hearts to keep these laws.

p

Third Response.

mf

Lord, have mer - cy up - on us, and write all these thy

mf

pp slower

words in our hearts we be - seech Thee.

♩ = 72. *Or this,* DR. GARRETT.

pp *p*

Lord, have mer - cy up - on us, and in -

pp

rall.

cline our hearts to keep these laws.

p *cres.*

Lord, have mer - cy up - on us, and write all these thy

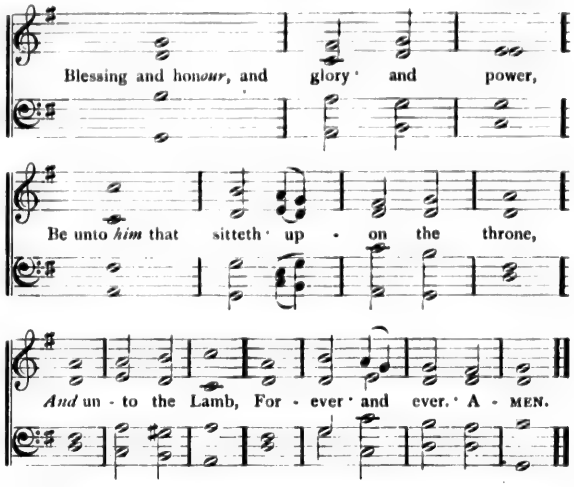
Ped.

p

words in our hearts we be - seech Thee.

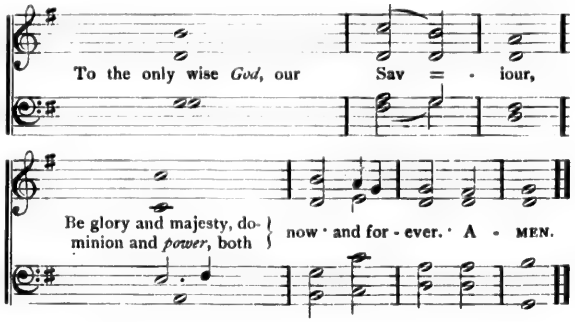
V. AFTER THE BEATITUDES.

DUPUIS.



VI. AFTER THE LAW OF CHRIST.

DR. ATCOCK.



VII. AFTER THE NEW TESTAMENT COMMANDMENTS (2).

HEATHCOTE.

Search me, O *God*, and know my heart; Try *me* and know = my = thoughts = And see if there be any *wicked* way in me, And lead *me* in the way ever- last = ing. A - MEN.

VIII. AFTER THE SCRIPTURE LESSON.

ff GARRETT.

Glo - ry be to Thee, O Lord.

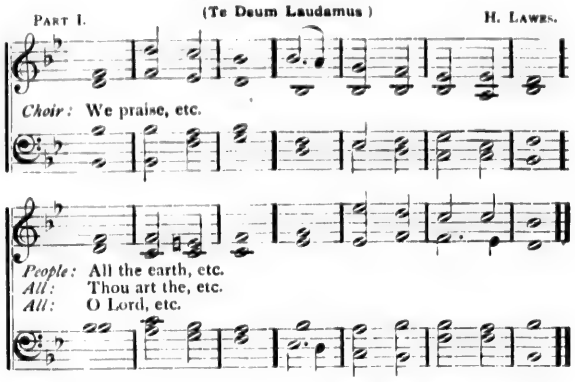
Or this,

f GOUNOD.

Glo - ry be to Thee, O Lord.

IX. WE PRAISE THEE, O GOD.

PART I. (Te Deum Laudamus.) H. LAWES.



Choir. We *praise* | thee O | God ‖ we ac*knowl*edge | thee · to | be · the | Lord.

People. All the *earth* doth | wor - ship | thee ‖ the *Fa*ther | ev · er | last - = | ing.

Choir. To thee all *an*gels | cry · a- | loud ‖ the *heavens*, and | all · the | powers · there- | in.

People. To thee, Cheru*bim* and | Ser - a- | phim ‖ con- | tin - ual- | ly · do | cry:

Choir. *Ho*ly, | Holy, | Holy ‖ *Lord* | God · of | Sa - ba - | oth.

People. *Hea*ven and | earth · are | full ‖ *of* the | majes - ty | of · thy | glory.

Choir. The glorious *com*pany | of · the A- | postles ‖ praise | = = | = = | thee.

People. The goodly *fel*lowship | of · the | Prophets ‖ *praise* | = = | = = | thee.

Choir. The *no*ble | army · of | Martyrs ‖ praise | = = | = = | thee.

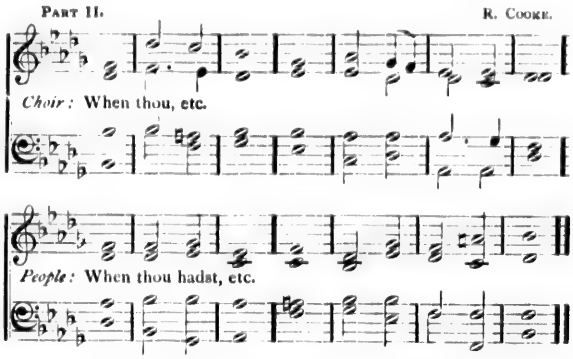
People. The Holy *Church* throughout | all · the | world ‖ *doth* | = ac- | knowl - edge | thee.

Choir. *The* Fa- | = = | ther ‖ *of* an | infi - nite | Ma - jes- | ty;

People. Thine a*dor*able, true, and | on - ly | Son ‖ al*so* the Holy | Ghost · the | Com - fort- | er.

Choir. Thou | art · the | King ‖ of | glo - ry | O = | Christ.

All. Thou art the *ev*er- | last - ing | Son ‖ *of* | = the | Fa- = | ther.



Choir. When t'ou tookest upon *thee* to de- | liv - er | man ‖ thou didst humble thy*self* to be | born = | of · a | Virgin.

People. When thou hadst over*come* the | sharpness · of | death ‖ thou didst open the *king*dom of | heaven · to | all · be- | lievers.

Choir. Thou sittest at the *right* | hand · of | God ‖ *in* the | glo - ry | of · the | Father.

People. We be*lieve* that | thou · shalt | come ‖ *to* | be = | our = | Judge.

Choir. We therefore *pray* thee, | help · thy | servants ‖ whom thou hast re*deemed* | with · thy | pre · cious | blood.

People. Make them to be *num*bered | with · thy | saints ‖ *in* | glo - ry | ev - er- | lasting.

Choir. O *Lord*, | save · thy | people ‖ *and* | bless · thine | her - it- | age.

People. *Gov-* | ern = | them ‖ *and* | lift · them | up · for | ever.

Return to Part I.

Choir. *Day* | = by | day ‖ *we* | mag - ni- | fy = | thee.

People. *And* we worship | thy · name | *ev*er ‖ world | = with- | out = | end.

Choir. *Vouch*safe, | O = | Lord ‖ to keep *us* this | day · with- | out = | sin.

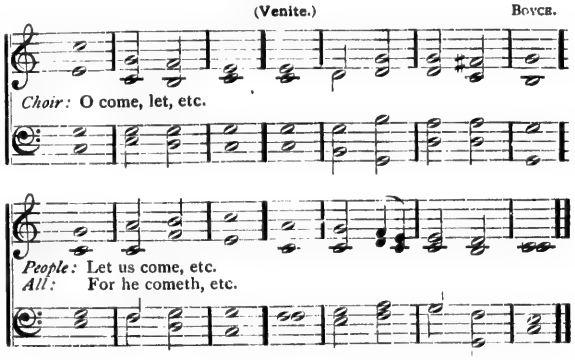
People. O Lord, have *mer*cy up- | on = | us ‖ *have* | mercy · up- | on = | us.

Choir. O Lord, let thy *mer*cy | be · up- | on us ‖ *as* our | trust = | is · in | thee.

All. O Lord, in *thee* | have · I | trusted ‖ *let* me | nev · er | be · con- | founded.

X. O COME, LET US SING.

(Venite.) BOYCE.



Choir. O come, let us *sing* un- | to the | Lord: || let us heartily *rejoice* in the | strength of | our sal- | vation.

People. Let us come before his *pre*sence | with thanks- | giving; || and show our*selves* | glad in | him with | psalms.

Choir. For the *Lord* is a | great = | God; || and a *great* | King a- | bove all | gods.

People. In his hand are all the *cor*ners | of the | earth; || and the *strength* of the | hills is | his = | also.

Choir. The sea is *his*, | and he | made it, || and his *hands* pre- | pared the | dry = | land.

People. O come, let us *wor*ship, | and fall | down, || and *kneel* be- | fore the | Lord our | Maker.

Choir. For *he* is the | Lord our | God; || and we are the people of his pasture, *and* the | sheep of | his = | hand.

People. O worship the *Lord* in the | beauty of | holiness; || let the whole *earth* | stand in | awe of | him.

All. For he cometh, for he *cometh* to | judge the | earth; || and with righteousness to judge the world, *and* the | peo-ple | with his | truth.

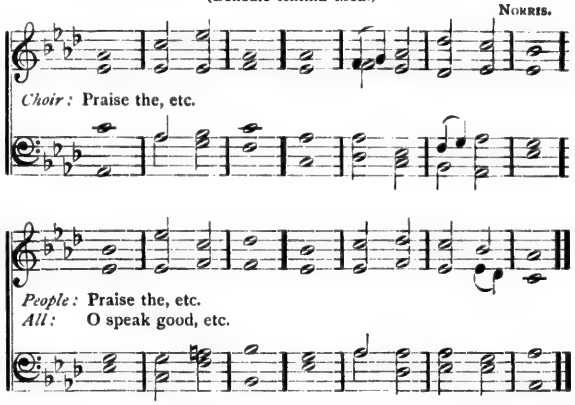
Glory be to the *Fa*ther, | and to the | Son, || and | to the | Holy | Ghost;

As it was in the beginning, is *now*, and | ev-er | shall be, || *world* without | end = | A = | men.

XI. PRAISE THE LORD, O MY SOUL.

(Benedic Anima Mea.)

NORRIS.



Choir. Praise the *Lord* | O my | soul || and all that is with*in* me | praise His | holy | Name.

People. Praise the *Lord* | O my | soul || and for*get* not | all His | bene- | fits;

Choir. Who fo*give*th | all thy | sin || and healeth *all* | thine in- | firmi- | ties;

People. Who saveth thy *life* | from de- | struction || and crowneth thee with *mer*cy and | loving | kind · = | ness.

Choir. O praise the Lord ye angels of His, *ye* that ex- | cel in | strength || ye that fulfil His commandment, and hearken *un*to the | voice · = | of His | word.

People. O praise the *Lord* all | ye His | hosts || ye ser*vants* of | His that | do His | pleasure.

All. O speak good of the Lord all ye works of His, in all *places* of | His do- | minion || praise *thou* the | Lord · = | O my | soul.

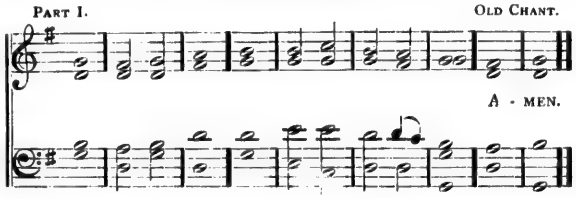
Glory be to the *Fa*ther, | and · to the | Son || *and* | to the | Holy | Ghost;

As it was in the beginning, is *now*, and | ever | shall be || *world* without | end = | A = | men.

XII. GLORY BE TO GOD ON HIGH.

(Gloria in Excelsis.)

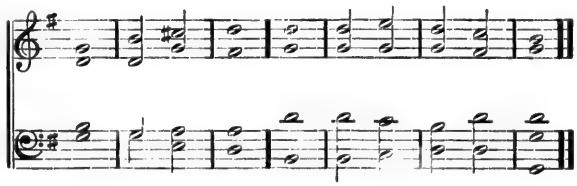
PART I. OLD CHANT.



Choir. Glory *be* to | God on | high, ‖ and on *earth* | peace, good- | will · toward | men.

People We praise thee, we bless *thee*, we | worship | thee, ‖ we glorify thee, we give *thanks* to | thee for | thy great | glory.

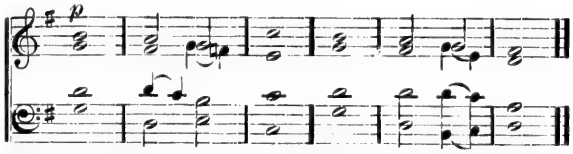
PART II.



Choir. O Lord *God*, | heavenly | King, ‖ *God* the | Father | Al- = | mighty!

People. O Lord, the only-begotten *Son*, | Jesus | Christ, ‖ O Lord God, *Lamb* of | God, Son | of the | Father,

PART III.



Choir. That takest *away* the | sins · of the | world, || have *mer*cy | upon | us.

People. Thou that takest *away* the | sins · of the | world, || have *mer*cy | upon | us.

Choir. Thou that takest *away* the | sins · of the | world, || re- | ceive our | prayer.

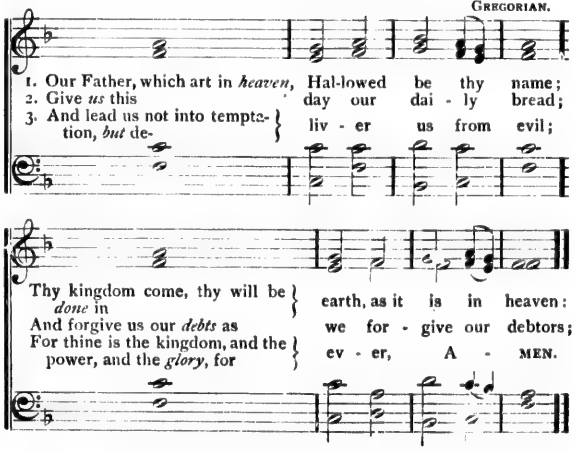
People. Thou that sittest at the right *hand* of | God the | Father, || have *mer*cy | upon | us.

Return to Part I.

All. For *thou* | only art | holy, || thou | only | art the | Lord.
Thou only, O Christ, *with* the | Holy | Ghost, || art most *high* in the | glory · of | God the | Father. || A- | men.

XIII. THE LORD'S PRAYER.

GREGORIAN.



Appropriate Scriptures

for the Opening of Worship and for the Offerings.

FOR THE OPENING OF WORSHIP.

The Lord bless thee and keep thee; the Lord make his face shine upon thee and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace. (Num. vi. 24–26.)

Surely the Lord is in this place. This is none other than the house of God; and this is the gate of heaven. (Gen. xxviii. 16, 17.)

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer. (Ps. xix. 14.)

My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up. (Ps. v. 3.)

O magnify the Lord with me, and let us exalt his name together; for with Thee is the fountain of life, and in thy light shall we see light. (Ps. xxxiv. 3; xxxvi. 9.)

Where two or three are gathered together in my name, there am I in the midst of them. (Matt. xviii. 20.)

The Lord is nigh to all that call upon him; to all that call upon him in truth. (Ps. cxlv. 18.)

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise. For the Lord is good; his mercy is everlasting; and his truth endureth unto all generations. (Ps. c. 3–5.)

This is the day which the Lord hath made; we will rejoice and be glad in it. (Ps. cxviii. 24.)

I was glad when they said unto me, Let us go into the house of the Lord. (Ps. cxxii. 1.)

How amiable are thy tabernacles, O Lord of hosts. My soul longeth, yea, even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God. (Ps. lxxxiv. 1, 2.)

Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart. (Ps. xxiv. 3, 4.)

If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. (Matt. v. 23, 24.)

When ye stand praying, forgive if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. (Mark, xi. 25.)

Behold, bless ye the Lord, all ye servants of the Lord which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord. The Lord that made heaven and earth, bless thee out of Zion. (Ps. 134.)

I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord which made heaven and earth. He that keepeth thee will not slumber. The Lord shall preserve thy going out and thy coming in, from this time forth and even forevermore. (Ps. cxxi. 1–3, 8.)

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy loving-kindness in the morning, and thy faithfulness every night. (Ps. xcii. 1, 2.)

From the rising of the sun unto the going down of the same, the Lord's name is to be praised. I love the Lord because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. O give thanks unto the Lord, for he is good; for his mercy endureth forever. (Ps. cxiii. 3; cxvi 1, 2; cxxxvi. 1.)

Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. (Matt. xi. 28–30.)

Blessed are they which do hunger and thirst after righteousness, for they shall be filled. (Matt. v. 6.)

FOR THE OFFERINGS.

Honour the Lord with thy substance, and with the first fruits of all thine increase. (Prov. iii. 9.)

Cast thy bread upon the waters, for thou shalt find it after many days. (Ecc. xi. 1.)

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. (Acts, xx. 35.)

Upon the first day of the week let every one of you lay by him in store as God hath prospered him. (1 Cor. xvi. 2.)

The liberal soul shall be made fat, and he that watereth, shall be watered also himself. (Prov. xi. 25.)

Give, and it shall be given unto you. Good measure, pressed down and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. (Luke, vi. 38.)

Vow and pay unto the Lord your God. Let all that be round about him bring presents unto him that ought to be feared. (Ps. lxxvi. 11.)

Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts. (Mal. iii. 10.)

Sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens that fadeth not, where no thief approacheth, neither moth corrupteth. (Luke, xii. 33.)

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. (2 Cor. ix. 6.)

Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity, for God loveth a cheerful giver. (2 Cor. ix. 7.)

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them: Verily, I say unto you, That this poor widow hath cast more in than they all which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. (Mark, xii. 41–44.)

For, if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. (2 Cor. viii. 12.)

Therefore, as ye abound in everything, in faith and utterance, and in knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. (2 Cor. viii. 7.)

Y are not your own. Ye are bought with a price. (1 Cor. vi. 20.)

If any man will come after me, let him deny himself. (Matt. xvi. 24.)

For the love of Christ constraineth us. (2 Cor. v. 14.)

Let this mind be in you which was also in Christ Jesus. (Phil. ii. v.)

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. (2 Cor. viii. 9.)

FOR THE COMMUNION OFFERINGS.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. (Gal. vi. 10.)

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? (1 John, iii. 17.)

And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own. But they had all things common. (Acts, iv. 32.)

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. (Ps. xli. 1.)

And the king shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me. (Matt. xxv. 40.)

Selections from the Psalms,

AND OTHER SCRIPTURE,

FOR

RESPONSIVE READING.

NOTE: — *These Selections are arranged according to the original Parallelisms of Hebrew poetry. The indented portions are for the People to read.*

The Psalter.

Selection I.

Psalm I.

BLESSED is the man that walketh not in the counsel of the ungodly,

Nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord;

And in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season;

His leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so:

But are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment,

Nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous:

But the way of the ungodly shall perish.

Psalm XV.

A Psalm of David.

LORD, who shall abide in thy tabernacle?

Who shall dwell in thy holy hill?

He that walketh uprightly, and worketh righteousness,
And speaketh the truth in his heart.
He that backbiteth not with his tongue,
Nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.
In whose eyes a vile person is contemned; but he honoureth them that fear the LORD.
He that sweareth to his own hurt, and changeth not.
He that putteth not out his money to usury, nor taketh reward against the innocent.
He that doeth these things shall never be moved.

PSALM XXIV.

A Psalm of David.

THE earth is the LORD'S, [illegible] the fulness thereof;
The world, and they [illegible] ell therein.
For he hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the hill of the LORD?
Or who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity, nor sworn deceitfully.
He shall receive the blessing from the LORD,
And righteousness from the God of his salvation.
This is the generation of them that seek him,
That seek thy face, O Jacob.
Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors;
And the King of glory shall come in.

Who is this King of glory?

The LORD strong and mighty, the LORD mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors;

And the King of glory shall come in.

Who is this King of glory?

The LORD of hosts, he is the King of glory.

Selection 2.

PSALM XIX.

A Psalm of David.

THE heavens declare the glory of God;

And the firmament sheweth his handywork.

Day unto day uttereth speech,

And night unto night sheweth knowledge.

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world.

In them hath he set a tabernacle for the sun,

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it:

And there is nothing hid from the heat thereof.

The law of the LORD is perfect, converting the soul:

The testimony of the LORD is sure, making wise the simple.

The statutes of the LORD are right, rejoicing the heart:

The commandment of the LORD is pure, enlightening the eyes.

The fear of the LORD is clean, enduring forever:

The judgments of the LORD are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold:

Sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned:

And in keeping of them there is great reward.

Who can understand his errors?

Cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins;

Let them not have dominion over me:

Then shall I be upright, and I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength. and my redeemer.

Selection 3.

From PSALM CXIX.

BLESSED are the undefiled in the way,

Who walk in the law of the LORD.

Blessed are they that keep his testimonies,

And that seek him with the whole heart.

They also do no iniquity:

They walk in his ways.

Thou hast commanded us to keep thy precepts diligently.

O that my ways were directed to keep thy statutes!

Then shall I not be ashamed, when I have respect unto all thy commandments.

I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

I will keep thy statutes:

O forsake me not utterly.

Wherewithal shall a young man cleanse his way?

By taking heed thereto according to thy word.

With my whole heart have I sought thee:

O let me not wander from thy commandments.

Thy word have I hid in mine heart, that I might not sin against thee.

Blessed art thou, O LORD: teach me thy statutes.

With my lips have I declared all the judgments of thy mouth.

I have rejoiced in the way of thy testimonies, as much as in all riches.

I will meditate in thy precepts,

And have respect unto thy ways.

I will delight myself in thy statutes:

I will not forget thy word.

Deal bountifully with thy servant, that I may live, and keep thy word.

Open thou mine eyes, that I may behold wondrous things out of thy law.

I will run the way of thy commandments, when thou shalt enlarge my heart.

And I will walk at liberty: for I seek thy precepts.

Thy statutes have been my songs in the house of my pilgrimage.

I am thine, save me; for I have sought thy precepts.

O how love I thy law!
    It is my meditation all the day.
How sweet are thy words unto my taste!
    Yea, sweeter than honey to my mouth.
Accept, I beseech thee, the freewill offerings of my mouth, O LORD,
    And teach me thy judgments.
Thou art my hiding place and my shield:
    I hope in thy word.
The entrance of thy words giveth light;
    It giveth understanding unto the simple.
I hate and abhor lying:
    But thy law do I love.
Seven times a day do I praise thee, because of thy righteous judgments.
    Let thine hand help me; for I have chosen thy precepts.
I have gone astray like a lost sheep:
    Seek thy servant; for I do not forget thy commandments.

Selection 4.

PSALM XXV.

A Psalm of David.

UNTO thee, O LORD, do I lift up my soul.
    O my God, I trust in thee:
Let me not be ashamed,
    Let not mine enemies triumph over me.
Yea, let none that wait on thee be ashamed:
    Let them be ashamed which transgress without cause.

Shew me thy ways, O LORD;

Teach me thy paths.

Lead me in thy truth, and teach me: for thou art the God of my salvation;

On thee do I wait all the day.

Remember, O LORD, thy tender mercies and thy lovingkindnesses;

For they have been ever of old.

Remember not the sins of my youth, nor my transgressions:

According to thy mercy remember thou me for thy goodness' sake, O LORD.

Good and upright is the LORD:

Therefore will he teach sinners in the way.

The meek will he guide in judgment:

And the meek will he teach his way.

All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies.

For thy name's sake, O LORD, pardon mine iniquity; for it is great.

What man is he that feareth the LORD?

Him shall he teach in the way that he shall choose.

His soul shall dwell at ease;

And his seed shall inherit the earth.

The secret of the LORD is with them that fear him;

And he will shew them his covenant.

Mine eyes are ever toward the LORD; for he shall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me; for I am desolate and afflicted.

The troubles of my heart are enlarged:
O bring thou me out of my distresses.
Look upon mine affliction and my pain;
And forgive all my sins.
Consider mine enemies; for they are many;
And they hate me with cruel hatred.
O keep my soul, and deliver me:
Let me not be ashamed; for I put my trust in thee.
Let integrity and uprightness preserve me; for I wait on thee.
Redeem Israel, O God, out of all his troubles.

Selection 5.

Psalm XXXIV.

A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.

I WILL bless the Lord at all times:
His praise shall continually be in my mouth.
My soul shall make her boast in the Lord:
The humble shall hear thereof, and be glad.
O magnify the Lord with me,
And let us exalt his name together.
I sought the Lord, and he heard me,
And delivered me from all my fears.
They looked unto him, and were lightened:
And their faces were not ashamed.
This poor man cried, and the Lord heard him, and saved him out of all his troubles.
The angel of the Lord encampeth round about them that fear him, and delivereth them.

O taste and see that the LORD is good:
    Blessed is the man that trusteth in him.
O fear the LORD, ye his saints:
    For there is no want to them that fear him.
The young lions do lack, and suffer hunger:
    But they that seek the LORD shall not want any good thing.
Come, ye children, hearken unto me: I will teach you the fear of the LORD.
    What man is he that desireth life, and loveth many days, that he may see good?
Keep thy tongue from evil,
    And thy lips from speaking guile.
Depart from evil, and do good;
    Seek peace, and pursue it.
The eyes of the LORD are upon the righteous,
    And his ears are open unto their cry.
The face of the LORD is against them that do evil,
    To cut off the remembrance of them from the earth.
The righteous cry, and the LORD heareth,
    And delivereth them out of all their troubles.
The LORD is nigh unto them that are of a broken heart;
    And saveth such as be of a contrite spirit.
Many are the afflictions of the righteous:
    But the LORD delivereth him out of them all.
He keepeth all his bones:
    Not one of them is broken.
Evil shall slay the wicked:
    And they that hate the righteous shall be desolate.
The LORD redeemeth the soul of his servants:
    And none of them that trust in him shall be desolate.

Selection 6.

Psalm XXX.

A Psalm and Song at the dedication of the house of David.

I WILL extol thee, O Lord; for thou hast lifted me up,
And hast not made my foes to rejoice over me.
O Lord my God, I cried unto thee,
And thou hast healed me.
O Lord, thou hast brought up my soul from the grave:
Thou hast kept me alive, that I should not go down to the pit.
Sing unto the Lord, O ye saints of his,
And give thanks at the remembrance of his holiness.
For his anger endureth but a moment;
In his favour is life:
Weeping may endure for a night,
But joy cometh in the morning.
And in my prosperity I said, I shall never be moved.
Lord, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.
I cried to thee, O Lord;
And unto the Lord I made supplication.
What profit is there in my blood, when I go down to the pit?
Shall the dust praise thee? shall it declare thy truth?
Hear, O Lord, and have mercy upon me:
Lord, be thou my helper.
Thou hast turned for me my mourning into dancing:
Thou hast put off my sackcloth, and girded me with gladness.
To the end that my glory may sing praise to thee, and not be silent.
O Lord my God, I will give thanks unto thee for ever.

PSALM LXXXV.

LORD, thou hast been favourable unto thy land:
Thou hast brought back the captivity of Jacob.
Thou hast forgiven the iniquity of thy people;
Thou hast covered all their sin.
Thou hast taken away all thy wrath:
Thou hast turned thyself from the fierceness of thine anger.
Turn us, O God of our salvation,
And cause thine anger toward us to cease.
Wilt thou be angry with us for ever?
Wilt thou draw out thine anger to all generations?
Wilt thou not revive us again: that thy people may rejoice in thee?
Show us thy mercy, O LORD, and grant us thy salvation.
I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints:
But let them not turn again to folly.
Surely his salvation is nigh them that fear him;
That glory may dwell in our land.
Mercy and truth are met together;
Righteousness and peace have kissed each other.
Truth shall spring out of the earth;
And righteousness shall look down from heaven.
Yea, the LORD shall give that which is good;
And our land shall yield her increase.
Righteousness shall go before him;
And shall set us in the way of his steps.

Selection 7.

Psalm LXI.

A Psalm of David.

HEAR my cry, O God;
Attend unto my prayer.
From the end of the earth will I cry unto thee, when my heart is overwhelmed:
Lead me to the rock that is higher than I.
For thou hast been a shelter for me,
And a strong tower from the enemy.
I will abide in thy tabernacle for ever:
I will trust in the covert of thy wings.
For thou, O God, hast heard my vows:
Thou hast given me the heritage of those that fear thy name.
Thou wilt prolong the king's life:
And his years as many generations. He shall abide before God for ever:
O prepare mercy and truth, which may preserve him.
So will I sing praise unto thy name for ever, that I may daily perform my vows.

Psalm XXXII.

A Psalm of David.

BLESSED is he whose transgression is forgiven,
Whose sin is covered.
Blessed is the man unto whom the Lord imputeth not iniquity,
And in whose spirit there is no guile.

When I kept silence, my bones waxed old through my roaring all the day long.

For day and night thy hand was heavy upon me:

My moisture is turned into the drought of summer.

I acknowledged my sin unto thee, and mine iniquity have I not hid.

I said, I will confess my transgressions unto the LORD;

And thou forgavest the iniquity of my sin.

For this shall every one that is godly pray unto thee in a time when thou mayest be found:

Surely in the floods of great waters they shall not come nigh unto him.

Thou art my hiding place; thou shalt preserve me from trouble;

Thou shalt compass me about with songs of deliverance.

I will instruct thee and teach thee in the way which thou shalt go:

I will guide thee with mine eye.

Be ye not as the horse, or as the mule, which have no understanding:

Whose mouth must be held in with bit and bridle, lest they come near unto thee.

Many sorrows shall be to the wicked:

But he that trusteth in the LORD, mercy shall compass him about.

Be glad in the LORD, and rejoice, ye righteous:

And shout for joy, all ye that are upright in heart.

Selection 8.

Psalm CXXXIX.

A Psalm of David.

O LORD, thou hast searched me, and known me.
Thou knowest my downsitting and mine uprising;
Thou understandest my thought afar off.
Thou compassest my path and my lying down, and art acquainted with all my ways.
For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.
Thou hast beset me behind and before, and laid thine hand upon me.
Such knowledge is too wonderful for me;
It is high, I cannot attain unto it.
Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in hell, behold, thou art there.
If I take the wings of the morning, and dwell in the uttermost parts of the sea;
Even there shall thy hand lead me, and thy right hand shall hold me.
If I say, Surely the darkness shall cover me;
Even the night shall be light about me.
Yea, the darkness hideth not from thee;
But the night shineth as the day: the darkness and the light are both alike to thee.

For thou hast possessed my reins:

Thou hast covered me in my mother's womb.

I will praise thee; for I am fearfully and wonderfully made:

Marvellous are thy works; and that my soul knoweth right well.

My substance was not hid from thee, when I was made in secret,

And curiously wrought in the lowest parts of the earth.

Thine eyes did see my substance, yet being unperfect;

And in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

How precious also are thy thoughts unto me, O God!

How great is the sum of them!

If I should count them, they are more in number than the sand:

When I awake, I am still with thee.

. . . . . .

Search me, O God, and know my heart:

Try me, and know my thoughts:

And see if there be any wicked way in me,

And lead me in the way everlasting.

Selection 9.

Psalm LI.

A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

HAVE mercy upon me, O God, according to thy loving-kindness:

According unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity,
And cleanse me from my sin.
For I acknowledge my transgressions:
And my sin is ever before me.
Against thee, thee only, have I sinned, and done this evil in thy sight:
That thou mightest be justified when thou speakest, and be clear when thou judgest.
Behold, I was shapen in iniquity;
And in sin did my mother conceive me.
Behold, thou desirest truth in the inward parts:
And in the hidden part thou shalt make me to know wisdom.
Purge me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.
Make me to hear joy and gladness;
That the bones which thou hast broken may rejoice.
Hide thy face from my sins,
And blot out all mine iniquities.
Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy Holy Spirit from me.
Restore unto me the joy of thy salvation;
And uphold me with thy free Spirit.
Then will I teach transgressors thy ways;
And sinners shall be converted unto thee.
Deliver me from bloodguiltiness, O God, thou God of my salvation:
And my tongue shall sing aloud of thy righteousness.

O Lord, open thou my lips;
And my mouth shall show forth thy praise.
For thou desirest not sacrifice; else would I give it:
Thou delightest not in burnt offering.
The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.
Do good in thy good pleasure unto Zion:
Build thou the walls of Jerusalem.
Then shalt thou be pleased with the sacrifices of righteousness,
With burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

Selection 10.

Psalm XL.

A Psalm of David.

I WAITED patiently for the Lord;
And he inclined unto me, and heard my cry.
He brought me up also out of a horrible pit, out of the miry clay,
And set my feet upon a rock, and established my goings.
And he hath put a new song in my mouth, even praise unto our God:
Many shall see it, and fear, and shall trust in the Lord.
Blessed is that man that maketh the Lord his trust,
And respecteth not the proud, nor such as turn aside to lies.

Many, O LORD my God, are thy wonderful works which thou hast done,

And thy thoughts which are to us-ward:

They cannot be reckoned up in order unto thee:

If I would declare and speak of them, they are more than can be numbered.

Sacrifice and offering thou didst not desire;

Mine ears hast thou opened:

Burnt offering and sin offering hast thou not required.

Then said I, Lo, I come:

In the volume of the book it is written of me: I delight to do thy will, O my God:

Yea, thy law is within my heart.

I have preached righteousness in the great congregation:

Lo, I have not refrained my lips, O LORD, thou knowest.

I have not hid my righteousness within my heart; I have declared thy faithfulness and thy salvation:

I have not concealed thy lovingkindness and thy truth from the great congregation.

Withhold not thou thy tender mercies from me, O LORD:

Let thy lovingkindness and thy truth continually preserve me.

For innumerable evils have compassed me about:

Mine iniquities have taken hold upon me, so that I am not able to look up;

They are more than the hairs of mine head:

Therefore my heart faileth me.

Be pleased, O LORD, to deliver me:

O LORD, make haste to help me.

Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

Let them be desolate for a reward of their shame that say unto me, Aha, aha.

Let all those that seek thee rejoice and be glad in thee:

Let such as love thy salvation say continually, The LORD be magnified.

But I am poor and needy;

Yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.

Selection II.

PSALM CIII.

A Psalm of David.

BLESS the LORD, O my soul:

And all that is within me, bless his holy name.

Bless the LORD, O my soul,

And forget not all his benefits:

Who forgiveth all thine iniquities;

Who healeth all thy diseases;

Who redeemeth thy life from destruction;

Who crowneth thee with lovingkindness and tender mercies;

Who satisfieth thy mouth with good things;

So that thy youth is renewed like the eagle's.

The LORD executeth righteousness and judgment for all that are oppressed.

He made known his ways unto Moses, his acts unto the children of Israel.

The LORD is merciful and gracious,
    Slow to anger, and plenteous in mercy.
He will not always chide:
    Neither will he keep his anger for ever.
He hath not dealt with us after our sins;
    Nor rewarded us according to our iniquities.
For as the heaven is high above the earth,
    So great is his mercy toward them that fear him.
As far as the east is from the west,
    So far hath he removed our transgressions from us.
Like as a father pitieth his children,
    So the LORD pitieth them that fear him.
For he knoweth our frame;
    He remembereth that we are dust.
As for man, his days are as grass:
    As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
    And the place thereof shall know it no more.
But the mercy of the LORD is from everlasting to everlasting upon them that fear him,
    And his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them.
The LORD hath prepared his throne in the heavens;
    And his kingdom ruleth over all.
Bless the LORD, ye his angels, that excel in strength,
    That do his commandments, hearkening unto the voice of his word.
Bless ye the LORD, all ye his hosts;
    Ye ministers of his, that do his pleasure.
Bless the LORD, all his works in all places of his dominion:
    Bless the LORD, O my soul.

Selection 12.

Psalm CXXX.

A Song of degrees.

OUT of the depths have I cried unto thee, O Lord.
Lord, hear my voice:

Let thine ears be attentive to the voice of my supplications.

If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

But there is forgiveness with thee, that thou mayest be feared.

I wait for the Lord, my soul doth wait,

And in his word do I hope.

My soul waiteth for the Lord more than they that watch for the morning:

I say, more than they that watch for the morning.

Let Israel hope in the Lord:

For with the Lord there is mercy,

And with him is plenteous redemption.

And he shall redeem Israel from all his iniquities.

Psalm CXVI.

I LOVE the Lord because he hath heard my voice and my supplications.

Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

The sorrows of death compassed me, and the pains of hell gat hold upon me:

I found trouble and sorrow.

Then called I upon the name of the LORD:
O LORD, I beseech thee, deliver my soul.
Gracious is the LORD, and righteous;
Yea, our God is merciful.
The LORD preserveth the simple:
I was brought low, and he helped me.
Return unto thy rest, O my soul;
For the LORD hath dealt bountifully with thee.
For thou hast delivered my soul from death,
Mine eyes from tears, and my feet from falling.
I will walk before the LORD in the land of the living.
I believed, therefore have I spoken:
I was greatly afflicted:
I said in my haste, All men are liars.
What shall I render unto the LORD for all his benefits toward me?
I will take the cup of salvation, and call upon the name of the LORD.
I will pay my vows unto the LORD now in the presence of all his people.
Precious in the sight of the LORD is the death of his saints.
O LORD, truly I am thy servant; I am thy servant, and the son of thine handmaid:
Thou hast loosed my bonds.
I will offer to thee the sacrifice of thanksgiving,
And will call upon the name of the LORD.
I will pay my vows unto the LORD now in the presence of all his people,
In the courts of the LORD'S house, in the midst of thee, O Jerusalem. Praise ye the LORD.

Selection 13.

PSALM XLII.

AS the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God?
My tears have been my meat day and night,
While they continually say unto me, Where is thy God?
When I remember these things, I pour out my soul in me:
For I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day.
Why art thou cast down, O my soul? and why art thou disquieted in me?
Hope thou in God: for I shall yet praise him for the help of his countenance.
O my God, my soul is cast down within me:
Therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.
Deep calleth unto deep at the noise of thy waterspouts:
All thy waves and thy billows are gone over me.
Yet the LORD will command his lovingkindness in the daytime,
And in the night his song shall be with me, and my prayer unto the God of my life.
I will say unto God my rock, Why hast thou forgotten me?
Why go I mourning because of the oppression of the enemy?

As with a sword in my bones, mine enemies reproach me;
While they say daily unto me, Where is thy God?
Why art thou cast down, O my soul? and why art thou disquieted within me?
Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

Psalm XLVI.

God is our refuge and strength,
A very present help in trouble.
Therefore will not we fear, though the earth be removed,
And though the mountains be carried into the midst of the sea;
Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof.
There is a river, the streams whereof shall make glad the city of God,
The holy place of the tabernacles of the Most High.
God is in the midst of her; she shall not be moved:
God shall help her, and that right early.
The heathen raged, the kingdoms were moved:
He uttered his voice, the earth melted.
The Lord of hosts is with us;
The God of Jacob is our refuge.
Come, behold the works of the Lord,
What desolations he hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

Be still, and know that I am God:
    I will be exalted among the heathen, I will be exalted in the earth.
The LORD of hosts is with us;
    The God of Jacob is our refuge.

Selection 14.

PSALM VIII.

A Psalm of David.

O LORD our Lord, how excellent is thy name in all the earth!
    Who hast set thy glory above the heavens.
Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies,
    That thou mightest still the enemy and the avenger.
When I consider thy heavens, the work of thy fingers,
    The moon and the stars, which thou hast ordained:
What is man, that thou art mindful of him?
    And the son of man, that thou visitest him?
For thou hast made him a little lower than the angels,
    And hast crowned him with glory and honour.
Thou madest him to have dominion over the works of thy hands;
    Thou hast put all things under his feet:
All sheep and oxen,
    Yea, and the beasts of the field;
The fowl of the air, and the fish of the sea,
    And whatsoever passeth through the paths of the seas.
O LORD our Lord, how excellent is thy name in all the earth!

PSALM XVI.

Michtam of David.

PRESERVE me, O God:
For in thee do I put my trust.
O my soul, thou hast said unto the LORD, Thou art my Lord:
My goodness extendeth not to thee;
But to the saints that are in the earth,
And to the excellent, in whom is all my delight.
Their sorrows shall be multiplied that hasten after another god:
Their drink offerings of blood will I not offer, nor take up their names into my lips.
The LORD is the portion of mine inheritance and of my cup:
Thou maintainest my lot.
The lines are fallen unto me in pleasant places;
Yea, I have a goodly heritage.
I will bless the LORD, who hath given me counsel:
My reins also instruct me in the night seasons.
I have set the LORD always before me:
Because he is at my right hand, I shall not be moved.
Therefore my heart is glad, and my glory rejoiceth:
My flesh also shall rest in hope.
For thou wilt not leave my soul in hell;
Neither wilt thou suffer thine Holy One to see corruption.
Thou wilt shew me the path of life:
In thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

Selection 15.

Psalm LXXXVI.

A Prayer of David.

BOW down thine ear, O Lord, hear me:
For I am poor and needy.
Preserve my soul; for I am holy:
O thou my God, save thy servant that trusteth in thee.
Be merciful unto me, O Lord:
For I cry unto thee daily.
Rejoice the soul of thy servant:
For unto thee, O Lord, do I lift up my soul.
For thou, Lord, art good, and ready to forgive;
And plenteous in mercy unto all them that call upon thee.
Give ear, O Lord, unto my prayer;
And attend to the voice of my supplications.
In the day of my trouble I will call upon thee:
For thou wilt answer me.
Among the gods there is none like unto thee, O Lord;
Neither are there any works like unto thy works.
All nations whom thou hast made shall come and worship before thee, O Lord;
And shall glorify thy name.
For thou art great, and doest wondrous things:
Thou art God alone.
Teach me thy way, O Lord; I will walk in thy truth:
Unite my heart to fear thy name.
I will praise thee, O Lord my God, with all my heart:
And I will glorify thy name for evermore.

For great is thy mercy toward me:
And thou hast delivered my soul from the lowest hell.
O God, the proud are risen against me,
And the assemblies of violent men have sought after my soul; and have not set thee before them.
But thou, O Lord, art a God full of compassion, and gracious,
Longsuffering, and plenteous in mercy and truth.
O turn unto me, and have mercy upon me;
Give thy strength unto thy servant, and save the son of thine handmaid.
Shew me a token for good; that they which hate me may see it, and be ashamed:
Because thou, LORD, hast holpen me, and comforted me.

Selection 16.

PSALM CXXXVIII.

A Psalm of David.

I WILL praise thee with my whole heart:
Before the gods will I sing praise unto thee.
I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth:
For thou hast magnified thy word above all thy name.
In the day when I cried thou answeredst me,
And strengthenedst me with strength in my soul.
All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.
Yea, they shall sing in the ways of the LORD: for great is the glory of the LORD.
Though the LORD be high, yet hath he respect unto the lowly:
But the proud he knoweth afar off.

Though I walk in the midst of trouble, thou wilt revive me:
Thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.
The LORD will perfect that which concerneth me:
Thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands.

PSALM XXVII.

A Psalm of David.

THE LORD is my light and my salvation; whom shall I fear?
The LORD is the strength of my life; of whom shall I be afraid?
When the wicked, even mine enemies and my foes, came upon me to eat up my flesh,
They stumbled and fell.
Though a host should encamp against me, my heart shall not fear:
Though war should rise against me, in this will I be confident.
One thing have I desired of the LORD,
That will I seek after;
That I may dwell in the house of the LORD all the days of my life,
To behold the beauty of the LORD, and to inquire in his temple.
For in the time of trouble he shall hide me in his pavilion:
In the secret of his tabernacle shall he hide me;
He shall set me up upon a rock.
And now shall mine head be lifted up above mine enemies round about me:

Therefore will I offer in his tabernacle sacrifices of joy;
I will sing, yea, I will sing praises unto the LORD.
Hear, O LORD, when I cry with my voice:
Have mercy also upon me, and answer me.
When thou saidst, Seek ye my face;
My heart said unto thee, Thy face, LORD, will I seek.
Hide not thy face far from me;
Put not thy servant away in anger:
Thou hast been my help; leave me not,
Neither forsake me, O God of my salvation.
When my father and my mother forsake me, then the LORD will take me up.
Teach me thy way, O LORD,
And lead me in a plain path, because of mine enemies.
Deliver me not over unto the will of mine enemies:
For false witnesses are risen up against me,
And such as breathe out cruelty.
I had fainted, unless I had believed to see the goodness of the LORD in the land of the living.
Wait on the LORD:
Be of good courage, and he shall strengthen thine heart:
Wait, I say, on the LORD.

Selection 17.

PSALM XCII.

A Psalm or Song for the sabbath day.

IT is a good thing to give thanks unto the LORD,
And to sing praises unto thy name, O Most High:
To show forth thy lovingkindness in the morning,
And thy faithfulness every night,

Upon an instrument of ten strings, and upon the psaltery;
Upon the harp with a solemn sound.
For thou, LORD, hast made me glad through thy work:
I will triumph in the works of thy hands.
O LORD, how great are thy works!
And thy thoughts are very deep.
A brutish man knoweth not;
Neither doth a fool understand this.
When the wicked spring as the grass,
And when all the workers of iniquity do flourish;
It is that they shall be destroyed for ever:
But thou, LORD, art most high for evermore.
For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish;
All the workers of iniquity shall be scattered.
But my horn shalt thou exalt like the horn of a unicorn:
I shall be anointed with fresh oil.
Mine eye also shall see my desire on mine enemies,
And mine ears shall hear my desire of the wicked that rise up against me.
The righteous shall flourish like the palm tree:
He shall grow like a cedar in Lebanon.
Those that be planted in the house of the LORD shall flourish in the courts of our God.
They shall still bring forth fruit in old age;
They shall be fat and flourishing; to shew that the LORD is upright:
He is my rock, and there is no unrighteousness in him.

PSALM XCIII.

THE LORD reigneth,
He is clothed with majesty;
The LORD is clothed with strength, wherewith he hath girded himself:
The world also is stablished, that it cannot be moved.
Thy throne is established of old:
Thou art from everlasting.
The floods have lifted up, O LORD, the floods have lifted up their voice;
The floods lift up their waves.
The LORD on high is mightier than the noise of many waters,
Yea, than the mighty waves of the sea.
Thy testimonies are very sure:
Holiness becometh thine house, O LORD, for ever.

Selection 18.

From PSALM XXXVII.

A Psalm of David.

FRET not thyself because of evil doers,
Neither be thou envious against the workers of iniquity.
For they shall soon be cut down like the grass,
And wither as the green herb.
Trust in the LORD, and do good;
So shalt thou dwell in the land, and verily thou shalt be fed.
Delight thyself also in the LORD;

And he shall give thee the desires of thine heart.
Commit thy way unto the LORD;
Trust also in him; and he shall bring it to pass.
And he shall bring forth thy righteousness as the light,
And thy judgment as the noonday.
Rest in the LORD,
And wait patiently for him:
Fret not thyself because of him who prospereth in his way,
Because of the man who bringeth wicked devices to pass.
Cease from anger, and forsake wrath:
Fret not thyself in any wise to do evil.
For evil doers shall be cut off:
But those that wait upon the LORD, they shall inherit the earth.
For yet a little while, and the wicked shall not be:
Yea, thou shalt diligently consider his place, and it shall not be.
But the meek shall inherit the earth;
And shall delight themselves in the abundance of peace.
The wicked plotteth against the just,
And gnasheth upon him with his teeth.
The Lord shall laugh at him:
For he seeth that his day is coming.
The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy,
And to slay such as be of upright conversation.
Their sword shall enter into their own heart,
And their bows shall be broken.

A little that a righteous man hath is better than the riches of many wicked.

For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

The LORD knoweth the days of the upright:

And their inheritance shall be for ever.

They shall not be ashamed in the evil time:

And in the days of famine they shall be satisfied.

But the wicked shall perish,

And the enemies of the LORD shall be as the fat of lambs:

They shall consume;

Into smoke shall they consume away.

The wicked borroweth, and payeth not again:

But the righteous sheweth mercy, and giveth.

For such as be blessed of him shall inherit the earth;

And they that be cursed of him shall be cut off.

The steps of a good man are ordered by the LORD:

And he delighteth in his way.

Though he fall, he shall not be utterly cast down:

For the LORD upholdeth him with his hand.

I have been young, and now am old;

Yet have I not seen the righteous forsaken, nor his seed begging bread.

He is ever merciful, and lendeth; and his seed is blessed.

Depart from evil, and do good; and dwell for evermore.

. . . . . .

Selection 19.

PSALM XXXIII.

REJOICE in the LORD, O ye righteous:
For praise is comely for the upright.
Praise the LORD with harp:
Sing unto him with the psaltery and an instrument of ten strings.
Sing unto him a new song;
Play skilfully with a loud noise.
For the word of the LORD is right;
And all his works are done in truth.
He loveth righteousness and judgment:
The earth is full of the goodness of the LORD.
By the word of the LORD were the heavens made;
And all the host of them by the breath of his mouth.
He gathereth the waters of the sea together as a heap:
He layeth up the depth in storehouses.
Let all the earth fear the LORD:
Let all the inhabitants of the world stand in awe of him.
For he spake, and it was done;
He commanded, and it stood fast.
The LORD bringeth the counsel of the heathen to nought:
He maketh the devices of the people of none effect.
The counsel of the LORD standeth for ever,
The thoughts of his heart to all generations.
Blessed is the nation whose God is the LORD;
And the people whom he hath chosen for his own inheritance.

The LORD looketh from heaven; he beholdeth all the sons of men.

From the place of his habitation he looketh upon all the inhabitants of the earth.

He fashioneth their hearts alike;

He considereth all their works.

There is no king saved by the multitude of a host:

A mighty man is not delivered by much strength.

A horse is a vain thing for safety:

Neither shall he deliver any by his great strength.

Behold, the eye of the LORD is upon them that fear him,

Upon them that hope in his mercy;

To deliver their soul from death,

And to keep them alive in famine.

Our soul waiteth for the LORD:

He is our help and our shield.

For our heart shall rejoice in him,

Because we have trusted in his holy name.

Let thy mercy, O LORD, be upon us,

According as we hope in thee.

Selection 20.

PSALM XC.

A Prayer of Moses the man of God.

LORD, thou hast been our dwellingplace in all generations.

Before the mountains were brought forth,

Or ever thou hadst formed the earth and the world,

Even from everlasting to everlasting, thou art God.

Thou turnest man to destruction;
And sayest, Return, ye children of men.
For a thousand years in thy sight are but as yesterday when it is past,
And as a watch in the night.
Thou carriest them away as with a flood:
They are as a sleep:
In the morning they are like grass which groweth up.
In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.
For we are consumed by thine anger,
And by thy wrath are we troubled.
Thou hast set our iniquities before thee,
Our secret sins in the light of thy countenance.
For all our days are passed away in thy wrath:
We spend our years as a tale that is told.
The days of our years are threescore years and ten;
And if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.
Who knoweth the power of thine anger?
Even according to thy fear, so is thy wrath.
So teach us to number our days, that we may apply our hearts unto wisdom.
Return, O Lord, how long? and let it repent thee concerning thy servants.
O satisfy us early with thy mercy;
That we may rejoice and be glad all our days.
Make us glad according to the days wherein thou hast afflicted us,
And the years wherein we have seen evil.

Let thy work appear unto thy servants,
And thy glory unto their children.
And let the beauty of the LORD our God be upon us:
And establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

PSALM XXXIX.

A Psalm of David.

I SAID, I will take heed to my ways, that I sin not with my tongue:
I will keep my mouth with a bridle, while the wicked is before me.
I was dumb with silence, I held my peace, even from good;
And my sorrow was stirred.
My heart was hot within me;
While I was musing the fire burned:
Then spake I with my tongue, LORD, make me to know mine end, and the measure of my days, what it is;
That I may know how frail I am.
Behold, thou hast made my days as a handbreadth;
And mine age is as nothing before thee:
Verily every man at his best state is altogether vanity.
Surely every man walketh in a vain shew:
Surely they are disquieted in vain:
He heapeth up riches, and knoweth not who shall gather them.
And now, Lord, what wait I for?
My hope is in thee.

Deliver me from all my transgressions:

Make me not the reproach of the foolish.

I was dumb,

I opened not my mouth; because thou didst it.

Remove thy stroke away from me:

I am consumed by the blow of thine hand.

When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth:

Surely every man is vanity.

Hear my prayer, O LORD,

And give ear unto my cry;

Hold not thy peace at my tears:

For I am a stranger with thee, and a sojourner, as all my fathers were.

O spare me, that I may recover strength, before I go hence, and be no more.

Selection 21.

PSALM XCI.

HE that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.

Surely he shall deliver thee from the snare of the fowler,

And from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust:

His truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night;
Nor for the arrow that flieth by day;
Nor for the pestilence that walketh in darkness;
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side, and ten thousand at thy right hand;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold and see the reward of the wicked.
Because thou hast made the LORD, which is my refuge, even the Most High, thy habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy dwelling.
For he shall give his angels charge over thee, to keep thee in all thy ways.
They shall bear thee up in their hands, lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder:
The young lion and the dragon shalt thou trample under feet.
Because he hath set his love upon me, therefore will I deliver him:
I will set him on high, because he hath known my name.
He shall call upon me, and I will answer him:
I will be with him in trouble;
I will deliver him, and honour him.
With long life will I satisfy him, and shew him my salvation.

Selection 22.

PSALM LXXXIV.

HOW amiable are thy tabernacles, O LORD of hosts!
My soul longeth, yea, even fainteth for the courts of the LORD:
My heart and my flesh crieth out for the living God.
Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O LORD of hosts, my King, and my God.
Blessed are they that dwell in thy house:
They will be still praising thee.
Blessed is the man whose strength is in thee;
In whose heart are the ways of them.
Who passing through the valley of Baca make it a well;
The rain also filleth the pools.
They go from strength to strength,
Every one of them in Zion appeareth before God.
O LORD God of hosts, hear my prayer:
Give ear, O God of Jacob.
Behold, O God our shield,
And look upon the face of thine anointed.
For a day in thy courts is better than a thousand.
I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.
For the LORD God is a sun and shield:
The LORD will give grace and glory:
No good thing will he withhold from them that walk uprightly.
O LORD of hosts, blessed is the man that trusteth in thee.

PSALM XXIII.

A Psalm of David.

THE LORD is my shepherd;
I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil: for thou art with me;
Thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou anointest my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the LORD for ever.

Selection 23.

PSALM LXII.

A Psalm of David.

TRULY my soul waiteth upon God:
From him cometh my salvation.
He only is my rock and my salvation;
He is my defence; I shall not be greatly moved.
How long will ye imagine mischief against a man?
Ye shall be slain all of you:
As a bowing wall shall ye be,
And as a tottering fence.

They only consult to cast him down from his excellency:
They delight in lies:
They bless with their mouth,
But they curse inwardly.
My soul, wait thou only upon God;
For my expectation is from him.
He only is my rock and my salvation:
He is my defence; I shall not be moved.
In God is my salvation and my glory:
The rock of my strength, and my refuge, is in God.
Trust in him at all times; ye people, pour out your heart before him:
God is a refuge for us.
Surely men of low degree are vanity, and men of high degree are a lie:
To be laid in the balance, they are altogether lighter than vanity.
Trust not in oppression, and become not vain in robbery:
If riches increase, set not your heart upon them.
God hath spoken once;
Twice have I heard this; that power belongeth unto God.
Also unto thee, O Lord, belongeth mercy:
For thou renderest to every man according to his work.

Psalm LXVII.

God be merciful unto us, and bless us;
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy saving health among all nations.

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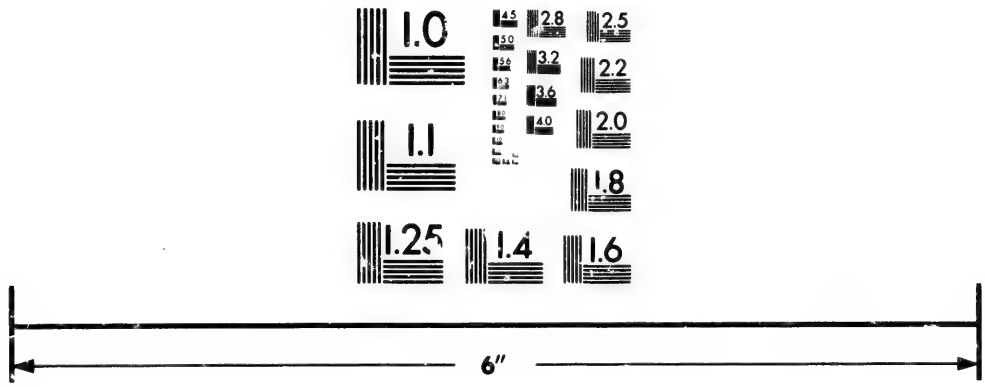

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Let the people praise thee, O God;
Let all the people praise thee.
O let the nations be glad and sing for joy:
For thou shalt judge the people righteously, and govern the nations upon earth.
Let the people praise thee, O God;
Let all the people praise thee.
Then shall the earth yield her increase;
And God, even our own God, shall bless us.
God shall bless us;
And all the ends of the earth shall fear him.

Selection 24.

Psalm LXV.

A Psalm of David.

PRAISE waiteth for thee, O God, in Zion:
And unto thee shall the vow be performed.
O thou that hearest prayer,
Unto thee shall all flesh come.
Iniquities prevail against me:
As for our transgressions, thou shalt purge them away.
Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts:
We shall be satisfied with the goodness of thy house, even of thy holy temple.
By terrible things in righteousness wilt thou answer us, O God of our salvation;
Who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:

Which by his strength setteth fast the mountains;
Being girded with power:
Which stilleth the noise of the seas,
The noise of their waves, and the tumult of the people.
They also that dwell in the uttermost parts are afraid at thy tokens:
Thou makest the outgoings of the morning and evening to rejoice.
Thou visitest the earth, and waterest it:
Thou greatly enrichest it with the river of God, which is full of water:
Thou preparest them corn, when thou hast so provided for it.
Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof:
Thou makest it soft with showers:
Thou blessest the springing thereof.
Thou crownest the year with thy goodness;
And thy paths drop fatness.
They drop upon the pastures of the wilderness:
And the little hills rejoice on every side.
The pastures are clothed with flocks;
The valleys also are covered over with corn; they shout for joy, they also sing.

Psalm XXIX.

A Psalm of David.

GIVE unto the Lord, O ye mighty,
Give unto the Lord glory and strength.
Give unto the Lord the glory due unto his name;
Worship the Lord in the beauty of holiness.

The voice of the LORD is upon the waters: the God of glory thundereth:

The LORD is upon many waters.

The voice of the LORD is powerful;

The voice of the LORD is full of majesty.

The voice of the LORD breaketh the cedars;

Yea, the LORD breaketh the cedars of Lebanon.

He maketh them also to skip like a calf;

Lebanon and Sirion like a young unicorn.

The voice of the LORD divideth the flames of fire.

The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

The voice of the LORD maketh the hinds to calve, and discovereth the forests:

And in his temple doth every one speak of his glory.

The LORD sitteth upon the flood;

Yea, the LORD sitteth King for ever.

The LORD will give strength unto his people;

The LORD will bless his people with peace.

Selection 25.

From PSALM CIV.

BLESS the LORD, O my soul.

O LORD my God, thou art very great;

Thou art clothed with honour and majesty:

Who coverest thyself with light as with a garment:

Who stretchest out the heavens like a curtain:

Who layeth the beams of his chambers in the waters:

Who maketh the clouds his chariot:
    Who walketh upon the wings of the wind:
Who maketh his angels spirits;
    His ministers a flaming fire:
Who laid the foundations of the earth,
    That it should not be removed for ever.
Thou coveredst it with the deep as with a garment:
    The waters stood above the mountains.
At thy rebuke they fled;
    At the voice of thy thunder they hasted away.
They go up by the mountains;
    They go down by the valleys unto the place which thou hast founded for them.
Thou hast set a bound that they may not pass over;
    That they turn not again to cover the earth.
He sendeth the springs into the valleys, which run among the hills.
    They give drink to every beast of the field:
The wild asses quench their thirst.
    By them shall the fowls of the heaven have their habitation, which sing among the branches.
He watereth the hills from his chambers:
    The earth is satisfied with the fruit of thy works.
He causeth the grass to grow for the cattle,
    And herb for the service of man: that he may bring forth food out of the earth;
And wine that maketh glad the heart of man, and oil to make his face to shine,
    And bread which strengtheneth man's heart.
The trees of the LORD are full of sap;
    The cedars of Lebanon, which he hath planted;

Where the birds make their nests:
As for the stork, the fir trees are her house.
The high hills are a refuge for the wild goats;
And the rocks for the conies.
He appointed the moon for seasons:
The sun knoweth his going down.
Thou makest darkness, and it is night:
Wherein all the beasts of the forest do creep forth.
The young lions roar after their prey,
And seek their meat from God.
The sun ariseth, they gather themselves together,
And lay them down in their dens.
Man goeth forth unto his work
And to his labour until the evening.
O LORD, how manifold are thy works!
In wisdom hast thou made them all: the earth is full of thy riches.

. . . . . .

Selection 26.

PSALM LXIII.

A Psalm of David, when he was in the wilderness of Judah.

O GOD, thou art my God; early will I seek thee:
My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;
To see thy power and thy glory, so as I have seen thee in the sanctuary.
Because thy lovingkindness is better than life, my lips shall praise thee.

Thus will I bless thee while I live:
I will lift up my hands in thy name.
My soul shall be satisfied as with marrow and fatness;
And my mouth shall praise thee with joyful lips:
When I remember thee upon my bed,
And meditate on thee in the night watches.
Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.
My soul followeth hard after thee:
Thy right hand upholdeth me.
But those that seek my soul, to destroy it, shall go into the lower parts of the earth.
They shall fall by the sword:
They shall be a portion for foxes.
But the king shall rejoice in God;
Every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

PSALM CXXI.

A Song of degrees.

I WILL lift up mine eyes unto the hills, from whence cometh my help.
My help cometh from the LORD, which made heaven and earth.
He will not suffer thy foot to be moved: he that keepeth thee will not slumber.
Behold, he that keepeth Israel shall neither slumber nor sleep.
The LORD is thy keeper:
The LORD is thy shade upon thy right hand.

The sun shall not smite thee by day,
Nor the moon by night.
The LORD shall preserve thee from all evil:
He shall preserve thy soul.
The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Selection 27.

PSALM XCVII.

THE LORD reigneth; let the earth rejoice;
Let the multitude of isles be glad thereof.
Clouds and darkness are round about him:
Righteousness and judgment are the habitation of his throne.
A fire goeth before him,
And burneth up his enemies round about.
His lightnings enlightened the world:
The earth saw, and trembled.
The hills melted like wax at the presence of the LORD,
At the presence of the Lord of the whole earth.
The heavens declare his righteousness,
And all the people see his glory.
Confounded be all they that serve graven images, that boast themselves of idols:
Worship him, all ye gods.
Zion heard, and was glad;
And the daughters of Judah rejoiced because of thy judgments, O LORD.

For thou, LORD, art high above all the earth:
Thou art exalted far above all gods.
Ye that love the LORD, hate evil:
He preserveth the souls of his saints; he delivereth them out of the hand of the wicked.
Light is sown for the righteous,
And gladness for the upright in heart.
Rejoice in the LORD, ye righteous;
And give thanks at the remembrance of his holiness.

PSALM XCVIII.

O SING unto the LORD a new song; for he hath done marvellous things:
His right hand, and his holy arm, hath gotten him the victory.
The LORD hath made known his salvation:
His righteousness hath he openly shewed in the sight of the heathen.
He hath remembered his mercy and his truth toward the house of Israel:
All the ends of the earth have seen the salvation of our God.
Make a joyful noise unto the LORD, all the earth:
Make a loud noise, and rejoice, and sing praise.
Sing unto the LORD with the harp;
With the harp, and the voice of a psalm.
With trumpets and sound of cornet
Make a joyful noise before the LORD, the King.
Let the sea roar, and the fulness thereof;
The world, and they that dwell therein.

Let the floods clap their hands:
Let the hills be joyful together before the LORD;
For he cometh to judge the earth:
With righteousness shall he judge the world, and the people with equity.

PSALM C.

MAKE a joyful noise unto the LORD, all ye lands.
Serve the LORD with gladness:
Come before his presence with singing.
Know ye that the LORD he is God:
It is he that hath made us, and not we ourselves;
We are his people, and the sheep of his pasture.
Enter into his gates with thanksgiving, and into his courts with praise:
Be thankful unto him, and bless his name.
For the LORD is good;
His mercy is everlasting; and his truth endureth to all generations.

Selection 28.

PSALM CXLV.

David's Psalm of praise.

I WILL extol thee, my God, O King;
And I will bless thy name for ever and ever.
Every day will I bless thee;
And I will praise thy name for ever and ever.
Great is the LORD, and greatly to be praised;
And his greatness is unsearchable.

One generation shall praise thy works to another,
And shall declare thy mighty acts.
I will speak of the glorious honour of thy majesty,
And of thy wondrous works.
And men shall speak of the might of thy terrible acts:
And I will declare thy greatness.
They shall abundantly utter the memory of thy great goodness,
And shall sing of thy righteousness.
The LORD is gracious, and full of compassion;
Slow to anger, and of great mercy.
The LORD is good to all:
And his tender mercies are over all his works.
All thy works shall praise thee, O LORD;
And thy saints shall bless thee.
They shall speak of the glory of thy kingdom,
And talk of thy power;
To make known to the sons of men his mighty acts,
And the glorious majesty of his kingdom.
Thy kingdom is an everlasting kingdom,
And thy dominion endureth throughout all generations.
The LORD upholdeth all that fall,
And raiseth up all those that be bowed down.
The eyes of all wait upon thee;
And thou givest them their meat in due season.
Thou openest thine hand,
And satisfiest the desire of every living thing.
The LORD is righteous in all his ways,
And holy in all his works.

The LORD is nigh unto all them that call upon him,
To all that call upon him in truth.
He will fulfil the desire of them that fear him:
He also will hear their cry, and will save them.
The LORD preserveth all them that love him:
But all the wicked will he destroy.
My mouth shall speak the praise of the Lord:
And let all flesh bless his holy name for ever and ever.

Selection 29.

PSALM CXLVI.

PRAISE ye the LORD.
Praise the LORD, O my soul.
While I live will I praise the LORD:
I will sing praises unto my God while I have any being.
Put not your trust in princes,
Nor in the son of man, in whom there is no help.
His breath goeth forth, he returneth to his earth;
In that very day his thoughts perish.
Happy is he that hath the God of Jacob for his help,
Whose hope is in the LORD his God:
Which made heaven, and earth, the sea, and all that therein is:
Which keepeth truth for ever:
Which executeth judgment for the oppressed:
Which giveth food to the hungry.
The LORD looseth the prisoners:
The LORD openeth the eyes of the blind:

The LORD raiseth them that are bowed down:
    The LORD loveth the righteous:
The LORD preserveth the strangers;
    He relieveth the fatherless and widow:
But the way of the wicked he turneth upside down.
    The LORD shall reign for ever,
Even thy God, O Zion, unto all generations.
    Praise ye the LORD.

PSALM CXLVIII.

PRAISE ye the LORD. Praise ye the LORD from the heavens:
    Praise him in the heights.
Praise ye him, all his angels:
    Praise ye him, all his hosts.
Praise ye him, sun and moon:
    Praise him, all ye stars of light.
Praise him, ye heavens of heavens,
    And ye waters that be above the heavens.
Let them praise the name of the LORD:
    For he commanded, and they were created.
He hath also stablished them for ever and ever:
    He hath made a decree which shall not pass.
Praise the LORD from the earth,
    Ye dragons, and all deeps:
Fire, and hail; snow, and vapour;
    Stormy wind fulfilling his word:
Mountains, and all hills;
    Fruitful trees, and all cedars:

Beasts, and all cattle;
    Creeping things, and flying fowl:
Kings of the earth, and all people;
    Princes, and all judges of the earth:
Both young men, and maidens;
    Old men, and children:
Let them praise the name of the LORD:
    For his name alone is excellent;
His glory is above the earth and heaven.
    He also exalteth the horn of his people, the praise of all his saints;
Even of the children of Israel, a people near unto him.
    Praise ye the LORD.

Selection 30.

PSALM CXLVII.

PRAISE ye the LORD: for it is good to sing praises unto our God;
    For it is pleasant; and praise is comely.
The LORD doth build up Jerusalem:
    He gathereth together the outcasts of Israel.
He healeth the broken in heart,
    And bindeth up their wounds.
He telleth the number of the stars;
    He calleth them all by their names.
Great is our Lord, and of great power:
    His understanding is infinite.
The LORD lifteth up the meek:
    He casteth the wicked down to the ground.

Sing unto the LORD with thanksgiving;
    Sing praise upon the harp unto our God:
Who covereth the heaven with clouds, who prepareth rain for the earth,
    Who maketh grass to grow upon the mountains.
He giveth to the beast his food,
    And to the young ravens which cry.
He delighteth not in the strength of the horse:
    He taketh not pleasure in the legs of a man.
The LORD taketh pleasure in them that fear him,
    In those that hope in his mercy.
Praise the LORD, O Jerusalem;
    Praise thy God, O Zion.
For he hath strengthened the bars of thy gates;
    He hath blessed thy children within thee.
He maketh peace in thy borders,
    And filleth thee with the finest of the wheat.
He sendeth forth his commandment upon earth:
    His word runneth very swiftly.
He giveth snow like wool:
    He scattereth the hoar frost like ashes.
He casteth forth his ice like morsels:
    Who can stand before his cold?
He sendeth out his word, and melteth them:
    He causeth his wind to blow, and the waters flow.
He sheweth his word unto Jacob,
    His statutes and his judgments unto Israel.
He hath not dealt so with any nation:
    And as for his judgments, they have not known them.
    Praise ye the LORD.

Selection 31.

PSALM CXXXII.

A Song of degrees.

LORD, remember David,
And all his afflictions:
How he sware unto the LORD,
And vowed unto the mighty God of Jacob;
Surely I will not come into the tabernacle of my house,
Nor go up into my bed;
I will not give sleep to mine eyes,
Or slumber to mine eyelids,
Until I find out a place for the LORD,
A habitation for the mighty God of Jacob.
Lo, we heard of it at Ephratah:
We found it in the fields of the wood.
We will go into his tabernacles:
We will worship at his footstool.
Arise, O LORD, into thy rest;
Thou, and the ark of thy strength.
Let thy priests be clothed with righteousness;
And let thy saints shout for joy.
For thy servant David's sake turn not away the face of thine anointed.
The LORD hath sworn in truth unto David; he will not turn from it:
Of the fruit of thy body will I set upon thy throne.
If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

For the LORD hath chosen Zion;
He hath desired it for his habitation.
This is my rest for ever:
Here will I dwell; for I have desired it.
I will abundantly bless her provision:
I will satisfy her poor with bread.
I will also clothe her priests with salvation:
And her saints shall shout aloud for joy.
There will I make the horn of David to bud:
I have ordained a lamp for mine anointed.
His enemies will I clothe with shame:
But upon himself shall his crown flourish.

PSALM CXXII.

A Song of degrees of David.

I WAS glad when they said unto me, Let us go into the house of the LORD.
Our feet shall stand within thy gates, O Jerusalem.
Jerusalem is builded as a city that is compact together: whither the tribes go up,
The tribes of the LORD,
Unto the testimony of Israel,
To give thanks unto the name of the LORD.
For there are set thrones of judgment,
The thrones of the house of David.
Pray for the peace of Jerusalem:
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.

For my brethren and companions' sakes, I will now say, Peace be within thee.

Because of the house of the LORD our God I will seek thy good.

Selection 32.

PSALM II.

WHY do the heathen rage,
And the people imagine a vain thing?
The kings of the earth set themselves,
And the rulers take counsel together, against the LORD, and against his Anointed, saying,
Let us break their bands asunder,
And cast away their cords from us.
He that sitteth in the heavens shall laugh:
The Lord shall have them in derision.
Then shall he speak unto them in his wrath,
And vex them in his sore displeasure.
Yet have I set my King upon my holy hill of Zion.
I will declare the decree:
The LORD hath said unto me, Thou art my Son;
This day have I begotten thee.
Ask of me, and I shall give thee the heathen for thine inheritance,
And the uttermost parts of the earth for thy possession.
Thou shalt break them with a rod of iron;
Thou shalt dash them in pieces like a potter's vessel.
Be wise now therefore, O ye kings:
Be instructed, ye judges of the earth.

Serve the LORD with fear,

And rejoice with trembling.

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.

Blessed are all they that put their trust in him.

PSALM XLV.

MY heart is inditing a good matter: I speak of the things which I have made touching the King:

My tongue is the pen of a ready writer.

Thou art fairer than the children of men:

Grace is poured into thy lips: therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, O most Mighty,

With thy glory and thy majesty.

And in thy majesty ride prosperously, because of truth and meekness and righteousness;

And thy right hand shall teach thee terrible things.

Thine arrows are sharp in the heart of the King's enemies;

Whereby the people fall under thee.

Thy throne, O God, is for ever and ever:

The sceptre of thy kingdom is a right sceptre.

Thou lovest righteousness, and hatest wickedness:

Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces,

Whereby they have made thee glad.

Kings' daughters were among thy honourable women:

Upon thy right hand did stand the queen in gold of Ophir.

Hearken, O daughter, and consider, and incline thine ear;
Forget also thine own people, and thy father's house;
So shall the King greatly desire thy beauty:
For he is thy Lord; and worship thou him.
And the daughter of Tyre shall be there with a gift;
Even the rich among the people shall entreat thy favour.
The King's daughter is all glorious within:
Her clothing is of wrought gold.
She shall be brought unto the King in raiment of needlework:
The virgins her companions that follow her shall be brought unto thee.
With gladness and rejoicing shall they be brought:
They shall enter into the King's palace.
Instead of thy fathers shall be thy children,
Whom thou mayest make princes in all the earth.
I will make thy name to be remembered in all generations:
Therefore shall the people praise thee for ever and ever.

Selection 33.

Psalm XXII.

A Psalm of David.

My God, my God, why hast thou forsaken me?
Why art thou so far from helping me, and from the words of my roaring?
O my God, I cry in the daytime, but thou hearest not;
And in the night season, and am not silent.
But thou art holy,
O thou that inhabitest the praises of Israel.

Our fathers trusted in thee:
They trusted, and thou didst deliver them.
They cried unto thee, and were delivered:
They trusted in thee, and were not confounded.
But I am a worm, and no man;
A reproach of men, and despised of the people.
All they that see me laugh me to scorn:
They shoot out the lip, they shake the head, saying,
He trusted on the LORD that he would deliver him:
Let him deliver him, seeing he delighted in him.
But thou art he that took me out of the womb:
Thou didst make me hope when I was upon my mother's breasts.
I was cast upon thee from the womb:
Thou art my God from my mother's belly.
Be not far from me; for trouble is near;
For there is none to help.
Many bulls have compassed me:
Strong bulls of Bashan have beset me round.
They gaped upon me with their mouths,
As a ravening and a roaring lion.
I am poured out like water, and all my bones are out of joint:
My heart is like wax; it is melted in the midst of my bowels.
My strength is dried up like a potsherd; and my tongue cleaveth to my jaws;
And thou hast brought me into the dust of death.
For dogs have compassed me: the assembly of the wicked have inclosed me:
They pierced my hands and my feet.

I may tell all my bones:
They look and stare upon me.
They part my garments among them,
And cast lots upon my vesture.
But be not thou far from me, O LORD:
O my strength, haste thee to help me.
Deliver my soul from the sword;
My darling from the power of the dog.
Save me from the lion's mouth:
For thou hast heard me from the horns of the unicorns.
I will declare thy name unto my brethren:
In the midst of the congregation will I praise thee.
Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him;
And fear him, all ye the seed of Israel.
For he hath not despised nor abhorred the affliction of the afflicted;
Neither hath he hid his face from him; but when he cried unto him, he heard.
My praise shall be of thee in the great congregation:
I will pay my vows before them that fear him.
The meek shall eat and be satisfied:
They shall praise the LORD that seek him: your heart shall live for ever.
All the ends of the world shall remember and turn unto the LORD:
And all the kindreds of the nations shall worship before thee.
For the kingdom is the LORD'S:
And he is the governor among the nations.

All they that be fat upon earth, shall eat and worship:
All they that go down to the dust shall bow before him:
and none can keep alive his own soul.
A seed shall serve him;
It shall be accounted to the Lord for a generation.
They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

Selection 34.

Psalm LXXII.

A Psalm for Solomon.

GIVE the king thy judgments, O God,
And thy righteousness unto the king's son.
He shall judge thy people with righteousness,
And thy poor with judgment.
The mountains shall bring peace to the people
And the little hills, by righteousness.
He shall judge the poor of the people,
He shall save the children of the needy, and shall break in pieces the oppressor.
They shall fear thee as long as the sun and moon endure,
Throughout all generations.
He shall come down like rain upon the mown grass:
As showers that water the earth.
In his days shall the righteous flourish;
And abundance of peace so long as the moon endureth.
He shall have dominion also from sea to sea,
And from the river unto the ends of the earth.

They that dwell in the wilderness shall bow before him;
And his enemies shall lick the dust.
The kings of Tarshish and of the isles shall bring presents:
The kings of Sheba and Seba shall offer gifts.
Yea, all kings shall fall down before him:
All nations shall serve him.
For he shall deliver the needy when he crieth;
The poor also, and him that hath no helper.
He shall spare the poor and needy,
And shall save the souls of the needy.
He shall redeem their soul from deceit and violence:
And precious shall their blood be in his sight.
And he shall live,
And to him shall be given of the gold of Sheba:
Prayer also shall be made for him continually;
And daily shall he be praised.
There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon:
And they of the city shall flourish like grass of the earth.
His name shall endure for ever:
His name shall be continued as long as the sun:
And men shall be blessed in him:
All nations shall call him blessed.
Blessed be the LORD God, the God of Israel, who only doeth wondrous things.
And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen.
The prayers of David the son of Jesse are ended.

Selection 35.

From ISAIAH XL., XLII. *and* IX.

THE voice of him that crieth in the wilderness, Prepare ye the way of the LORD,

Make straight in the desert a highway for our God.

Every valley shall be exalted,

And every mountain and hill shall be made low:

And the crooked shall be made straight,

And the rough places plain:

And the glory of the LORD shall be revealed,

And all flesh shall see it together: for the mouth of the LORD hath spoken it.

The voice said, Cry.

And he said, What shall I cry?

All flesh is grass,

And all the goodliness thereof is as the flower of the field:

The grass withereth, the flower fadeth; because the spirit of the LORD bloweth upon it:

Surely the people is grass.

The grass withereth, the flower fadeth:

But the word of our God shall stand for ever.

O Zion, that bringest good tidings, get thee up into the high mountain;

O Jerusalem, that bringest good tidings, lift up thy voice with strength;

Lift it up, be not afraid;

Say unto the cities of Judah, Behold your God!

Behold, the Lord God will come with strong hand, and his arm shall rule for him:

Behold, his reward is with him, and his work before him.

He shall feed his flock like a shepherd:

He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

. . . . . .

Behold my servant, whom I uphold;

Mine elect, in whom my soul delighteth;

I have put my spirit upon him:

He shall bring forth judgment to the Gentiles.

He shall not cry, nor lift up,

Nor cause his voice to be heard in the street.

A bruised reed shall he not break, and the smoking flax shall he not quench:

He shall bring forth judgment unto truth.

He shall not fail nor be discouraged, till he have set judgment in the earth:

And the isles shall wait for his law.

Thus saith God the Lord,

He that created the heavens, and stretched them out;

He that spread forth the earth, and that which cometh out of it;

He that giveth breath unto the people upon it, and spirit to them that walk therein:

I the Lord have called thee in righteousness,

And will hold thine hand,

And will keep thee,

And give thee for a covenant of the people,

For a light of the Gentiles;
    To open the blind eyes,
To bring out the prisoners from the prison,
    And them that sit in darkness out of the prison house.
I am the LORD;
    That is my name:
And my glory will I not give to another,
    Neither my praise to graven images.
Behold, the former things are come to pass, and new things do I declare:
    Before they spring forth I tell you of them.
Sing unto the LORD a new song,
    And his praise from the end of the earth,
Ye that go down to the sea, and all that is therein;
    The isles, and the inhabitants.

. . . . . .

For unto us a child is born,
    Unto us a son is given:
And the government shall be upon his shoulder:
    And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.
Of the increase of his government and peace there shall be no end,
    Upon the throne of David, and upon his kingdom,
To order it, and to establish it with judgment and with justice from henceforth even for ever.
    The zeal of the LORD of hosts will perform this.

Selection 36.

From ISAIAH LXI. *and* XLV.

THE Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek;

He hath sent me to bind up the brokenhearted,

To proclaim liberty to the captives,

And the opening of the prison to them that are bound;

To proclaim the acceptable year of the LORD,

And the day of vengeance of our God;

To comfort all that mourn;

To appoint unto them that mourn in Zion, to give unto them beauty for ashes,

The oil of joy for mourning,

The garment of praise for the spirit of heaviness;

That they might be called Trees of righteousness,

The planting of the LORD, that he might be glorified.

. . . . . .

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat;

Yea, come, buy wine and milk without money and without price.

Wherefore do ye spend money for that which is not bread?

And your labour for that which satisfieth not?

Hearken diligently unto me, and eat ye that which is good,

And let your soul delight itself in fatness.

Incline your ear, and come unto me:

Hear, and your soul shall live;

And I will make an everlasting covenant with you,
Even the sure mercies of David.
Behold, I have given him for a witness to the people,
A leader and commander to the people.
Behold, thou shalt call a nation that thou knowest not,
And nations that knew not thee shall run unto thee,
Because of the LORD thy God, and for the Holy One of Israel;
For he hath glorified thee.
Seek ye the LORD while he may be found,
Call ye upon him while he is near:
Let the wicked forsake his way,
And the unrighteous man his thoughts:
And let him return unto the LORD, and he will have mercy upon him;
And to our God, for he will abundantly pardon.
For my thoughts are not your thoughts,
Neither are your ways my ways, saith the LORD.
For as the heavens are higher than the earth, so are my ways higher than your ways,
And my thoughts than your thoughts.
For as the rain cometh down,
And the snow from heaven,
And returneth not thither, but watereth the earth,
And maketh it bring forth and bud,
That it may give seed to the sower,
And bread to the eater:
So shall my word be that goeth forth out of my mouth:
It shall not return unto me void,

But it shall accomplish that which I please,
And it shall prosper in the thing whereto I sent it.
For ye shall go out with joy,
And be led forth with peace:
The mountains and the hills shall break forth before you into singing,
And all the trees of the field shall clap their hands.
Instead of the thorn shall come up the fir tree,
And instead of the brier shall come up the myrtle tree:
And it shall be to the LORD for a name,
For an everlasting sign that shall not be cut off.

Selection 37.

ISAIAH LIII.

WHO hath believed our report?
And to whom is the arm of the LORD revealed?
For he shall grow up before him as a tender plant,
And as a root out of a dry ground:
He hath no form nor comeliness;
And when we shall see him, there is no beauty that we should desire him.
He is despised and rejected of men;
A man of sorrows, and acquainted with grief:
And we hid as it were our faces from him;
He was despised, and we esteemed him not.
Surely he hath borne our griefs, and carried our sorrows:
Yet we did esteem him stricken, smitten of God, and afflicted.
But he was wounded for our transgressions,
He was bruised for our iniquities:

The chastisement of our peace was upon him;
And with his stripes we are healed.
All we like sheep have gone astray;
We have turned every one to his own way;
And the LORD hath laid on him the iniquity of us all.
He was oppressed, and he was afflicted, yet he opened not his mouth:
He is brought as a lamb to the slaughter,
And as a sheep before her shearers is dumb, so he openeth not his mouth.
He was taken from prison and from judgment:
And who shall declare his generation?
For he was cut off out of the land of the living:
For the transgression of my people was he stricken.
And he made his grave with the wicked,
And with the rich in his death;
Because he had done no violence,
Neither was any deceit in his mouth.
Yet it pleased the LORD to bruise him;
He hath put him to grief:
When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days,
And the pleasure of the LORD shall prosper in his hand.
He shall see of the travail of his soul, and shall be satisfied:
By his knowledge shall my righteous servant justify many;
for he shall bear their iniquities.
Therefore will I divide him a portion with the great,
And he shall divide the spoil with the strong;
Because he hath poured out his soul unto death:
And he was numbered with the transgressors;
And he bare the sin of many,
And made intercession for the transgressors.

Selection 38.

From 1 Cor. XV.

But now is Christ risen from the dead,
And become the firstfruits of them that slept.
For since by man came death,
By man came also the resurrection of the dead.
For as in Adam all die,
Even so in Christ shall all be made alive.
But every man in his own order: Christ the firstfruits;
Afterward they that are Christ's at his coming.
But some man will say, How are the dead raised up?
And with what body do they come?
Thou fool, that which thou sowest is not quickened, except it die:
And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:
But God giveth it a body as it hath pleased him,
And to every seed his own body.
All flesh is not the same flesh:
But there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.
There are also celestial bodies, and bodies terrestrial:
But the glory of the celestial is one, and the glory of the terrestrial is another.
There is one glory of the sun, and another glory of the moon, and another glory of the stars;
For one star differeth from another star in glory.

So also is the resurrection of the dead. It is sown in corruption,

It is raised in incorruption:

It is sown in dishonour,

It is raised in glory:

It is sown in weakness,

It is raised in power:

It is sown a natural body,

It is raised a spiritual body.

There is a natural body,

And there is a spiritual body.

And so it is written, The first man Adam was made a living soul;

The last Adam was made a quickening spirit.

Howbeit that was not first which is spiritual, but that which is natural;

And afterward that which is spiritual.

The first man is of the earth, earthy:

The second man is the Lord from heaven.

As is the earthy, such are they also that are earthy:

And as is the heavenly, such are they also that are heavenly.

And as we have borne the image of the earthy,

We shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God;

Neither doth corruption inherit incorruption.

Behold, I shew you a mystery; we shall not all sleep,

But we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump:

For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption,

And this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality,

Then shall be brought to pass the saying that is written,

Death is swallowed up in victory.

O death, where is thy sting?

O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

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The Conduct of Worship.

PAUL, in his counsel to the Corinthian Church on the conduct of their worship, said, "Let all things be done decently and in order." These suggestions are ventured in further explanation of some of the foregoing provisions, and also with the hope that the character of the outer expression may stimulate and deepen the inner devotion of "all the people."

1. This is distinctively the people's worship. The minister's function in public worship should be made as impersonal as possible. His own personality has sufficient scope in the sermon, where he exercises his peculiar function of teacher.

2. While worship should not be hurried, it loses quite as much if it is allowed to drag. Continued movement concentrates attention; meaningless pauses scatter attention. The beginning should always be prompt. There should be a quick and spirited articulation of part to part. Time should be regarded from beginning to end. Hymn reading by the minister (a survival of the day when hymn-books were few) may sensibly be discontinued, except in special cases, as it long has been in the prayer-meeting. Choir selections should be kept short. With no undue haste, either of the foregoing services may be gone through in thirty minutes; forty minutes should be the outside limit.

3. All the people should join with heart and voice in the parts set for the people. Each should set the example of heartiness. The minister, by his own promptness of speech in the responsive parts, may stimulate a like eagerness in the responses of the people. *Let all the people sing.* Let the people remember they are in God's house to worship. The devotional attitude in prayer cannot be neglected without hazard to concentration of thought. The practice of silent prayer, individual as well as general, may well be cultivated. The extemporaneous prayer of the minister is only

the general prayer of the people, expressed by him as their spokesman. Let the people endorse and accept it as their own, by saying heartily the Scriptural AMEN at the close of the Scriptural doxology with which the minister may conclude it.

4. The use of Chants is commended, both for the congregation and the choir, because of their superiority as a medium of devotion. They are always stately and never disappointing. They give special regard to the words; choirs cannot make them unintelligible to the people. Any average congregation can master the simple music after a very little practice. When once mastered, the Chant becomes a favorite. It may be suggested, as the result of a long experience with Chants by the congregation, that at the point in the order called "a Hymn of Praise," one of the stated Chants can be used with enjoyment as often as each alternate Sunday; in some congregations, oftener. It will not be out of place here to name the Rev. Charles L. Hutchins's "Book of Chants" as an excellent collection for the use of choirs. In this connection, it is well to remind those contemplating the adoption of this service, that it has been carefully adapted to the powers of the most ordinary choir. Indeed, the usual "anthem" may be entirely omitted, and the choir still have an abundance of attractive though not difficult work.